Numb. I.

The First Circular Letter From the Honourable Society For Promoting Cristian Knowledge To their Clergy Correspondents In the Several Countries of England & Wales.

The visible decay of Religion in this Kingdom, with the more [illegible] increase of Deism, Prophaness and Vice, has excited the Zeal of Several Persons of the best Character in the Cities of London & Westminster, and other Parts of the Nation to associate themselves in order to consult together how to put a stop to so fatal an Inundation.

The cause thereof they believe in great measure to arise from the barbarous Ignorance observable among the common People, especially of those of the poorer sort, and this to proceed from want of due care in the education of the Youth, who if early instructed in the Principles of true Religion, and seasoned with the Knowledge of God and a serious concern for their everlasting Welfare, could not possibly [illegible] ordinary Assistance of God's good Spirit degenerate into such [illegible] wickedness & practices as they now generally do.

For remedy these Evils, which cry aloud to Heaven for Vengeance
they have agreed to use their best Interest & Endeavours to incline
Hearts of Generous & well disposed Persons, to contribute towards
erecting of Schools in these Cities, & the parts adjacent for the
Instruction of such poor Children in Reading, Writing and Latin
whose Parents or Relations are not able to afford them the
ordinary means of Education: and as they look upon this to be the
most effectual method to train up the poorer sort in sobriety and y
knowledge of Christian Principles; so they assure themselves that
the good effects which may be wrought thereby, will prove a
powerfull Argument to engage others in better circumstances
to make necessary a Provision for their Children
of this undertaking (whereby the Education of
poor Children is already taken care for) encouragement
diligence & Application were observed in the other parts of
the Children & Youth might be answerably well provided
Nation make a conscience of fearing God and
to use their utmost Endeavours to prevail with
great part of ye Nation, to joyn their Hearts

~~A further branch of their Design is, to carry on the measures of late happily begun for the Propagation of Christian Knowledge in the Plantations: the Progress [illegible] herein made appears by the Noble provision of Books for the Clergy in those Parts, whereof the World has had already an Account in Print and that so Blessed a work may not fail of being prosperous and Successfull they are taking care to Solicit Benefactions for the supplying from time to time whatever shall be wanting to accomplish it.~~

2 ~~The third~~ Another branch of their Design is to bring those poor Deluded People to true Notions of Christianity who either expressly deny or know very little of the great and fundamentall Doctrines of our most Holy Religion, those especially [illegible] relate to a Crucified Saviour &c

The particular steps taken for the effecting a work so acceptable to Almighty God, and so exceeding beneficial to the souls of Mankind, they will be ready hereafter to account for, as they find Persons inclined to encourage [illegible] them.

These are the means of Promoting Christian Knowledge which through the Assistance of Almighty God they trust, may in some degree [illegible] [illegible] your [illegible] the power of the Gospel [illegible] Therefore it they make you [illegible] that as a Minister of Jesus Christ [illegible] [illegible] Rest of your [illegible] would [illegible] [illegible] pious Intentions, in such methods as the [illegible] [illegible] of the Church do recommend and [illegible] according to such [illegible] [illegible] to time [illegible] upon [illegible] [illegible] mutual conference [illegible] [illegible] Society, to [illegible] [illegible] you that signifye your approbation [illegible] [illegible] manner & by what [illegible] to carry on [illegible]

P

To remedy these Evils, which cry aloud to Heaven for Vengean they have agreed to use their best Interest & Endeavours to inclu [illegible] Hearts of Generous & well dispos'd Persons, to contribute towa [illegible] Erecting of Schools in these Cities & the parts adjacent, for the [illegible]struction of such poor Children in Reading, Writing and Cate in those [illegible] whose Parents or Relations are not able to afford them the [illegible] ordinary means of Education: and as they look upon this to be th most effectual method to train up the poorer sort in Sobriety and ye Knowledge of Christian Principles, so they assure themselves tha the good effects which may be wrought thereby, will prove a powerfull Argument to engage others in better circumstances [illegible] so necessary a Provision for their Children.

The Success of this undertaking (whereby the Education of ~~[illegible]~~ above two th [illegible] poor Children is already taken care for) encourage them to hope [illegible] the like Industry & Application were observed in the other parts of [illegible] the Children & Youth might be universally well principled [illegible] Generation make a conscience of fearing God and their K [illegible] them to use their utmost Endeavours to prevail w [illegible] the different parts of ye Nation, to joyn their Hea [illegible] so excellent [illegible]

Another branch of their Design is to carry on the measures of late happily begun for the Propagation of Christian Knowledge in the Plantations: the Progress [illegible] herein made appears by the Noble provision of Books for the Clergy in those Parts, whereof the World has had already an Account in Print. and that so Blessed a [illegible] work may not fail of being prosperous and successfull they are taking care to solicit benefactions for the supplying from time to time whatever shall be wanting to accomplish it.

2 Another ~~[illegible]~~ branch of their Design is to bring those poor Deluded People to true [illegible] notions of Christianity who either expressly deny or know very little of the great and fundamentall Doctrines of our most Holy Religion those especially [illegible] relate to a Crucified Saviour &c.

The particular steps taken for the effecting a work so acceptable to [illegible] God, and so exceeding beneficial to the Souls of mankind, they [illegible] hereafter to account for, as they find Persons inclined to encourage [illegible] them.

These are the means of Promoting Christian Knowledge which through [illegible] blessings of Almighty God they trust may in some degree [illegible] [illegible] the Gospel [illegible] [illegible] that they make you is that as a Member of [illegible] [illegible] Read [illegible] you would [illegible] [illegible] instructions, in such methods as the [illegible] [illegible] of the Church do [illegible] and according to such [illegible] [illegible] agree upon [illegible] [illegible] mutuall confidence [illegible] [illegible] desire [illegible] [illegible] your approbation [illegible] [illegible] that tend to carry [illegible]

Num. [redacted]

The Second Circular Letter
To the Clergy Correspondents &c

[redacted] Society which has formd it self in this City for the Propagation
[redacted] have Receivd great satisfaction from the Reading
you have thereon to be one of their Members, & to keep a Correspondence with
[redacted] that you will prove a very usefull instrument
[redacted] in which they are engaged.
[redacted] former Letter been acquainted with the [redacted]
[redacted] Education of poor Children in this Kingdom
[redacted] in the Plantations. And the reclaiming
[redacted] in certain Opinions inconsistent with the Fundamental
[redacted] Religion.

[redacted] these excellent ends they conceive will be best engaged
[redacted] together to consider of the most proper means
[redacted] & to order their Meetings so that they
[redacted] just occasion of Reflection on the
[redacted] of the Diocesan & desire that the
[redacted] be their Rule, That the place of
[redacted] the manner such as may be most
[redacted] are carrying on
[redacted] Now the Society

to the discretion of their Rev.d Brethren according to their different Circumstances, Only they earnestly desire of you that you would use your best endeavours to engage as many of the Clergy as possibly you can to meet together at such certain times & places, and in such Numbers as shall be thought most convenient. And they are in great hopes that you will succeed in this matter, since it is what is particularly recommended by the Most Revd Bishop of Canterbury, & others the Lords the Bishops in their circular Letter in April 1699.

When such meetings as these are formed they hope that the first care of the Clergy will be to encourage & direct each other in the several parts of their own Duty, since the faithfull discharge of all the parts of the Ministerial Office is the ordinary means that God has ever ordained for the advancing and propagating Christianity, & the regulating the Lives of those who profess it.

Next to this they most heartily recommend a Zealous Application of the Clergy to those of their Parishioners who are of Ability & Disposition to assist in such Meetings and that they would particularly endeavour the setting up of Schools for poor Children in the Principles of the Christian Religion, where it is the most probable method of [illegible]

...knowledge the Society has taken in raising subscriptions
...setting the Schools which they have already set up in
...about London which possibly may be usefull to you in your
...directions about the same things in the Country

They desire you would from time to time give them inform
...of what progress is made in these matters, & that you wo
...your Letters to me whom they have made Secretary of the Soc
...in whose hands they will communicate what they shall have
...receive to offer to you, & what you shall request from th
...They beg your constant Prayers to Almighty God that he
...them in their deliberations, & prosper them in the Endeavo
...to propagate true Christian Knowledge in the World
...assure you of their joynt intercessions at Throne of Grac
...Blessing on yourself, and the rest of our Brethren.

Num III

The Form of Subscription to a Charity-School Erected or Promoted by the Hon.ble Society &c.

Whereas it is evident to comon observation, That the [illegible] growth of vice & Debauchery is greatly owing to the Profs Ignorance of the principles of the Christian Religion, especially among the poor sort. And also whereas Christian vertue can grow from no other root than Christian Principles We whose names are [illegible] Inhabitants of the Parish of being touched with [illegible] for the Honour of God, the Salvation of the Souls of our poor [illegible] and the Promoting of Christian knowledge among the Poor in this Parish, do hereby promise to pay yearly during pleasure our equall Quarterly Payments viz.t at Michas Christmas [illegible] and Midsomer such respective sums as we have hereunto subscribed for and towards the setting up a School within the Parish for teaching poor Children whose Parents are not able to afford them any Education to read and write and to repeat understand the Church Catechism according to the Rules and Orders lately Printed and Published by the Directors of the Hon.ble Society for Propagating Christian Knowledge [illegible] As Witness our hands this day of [illegible] Anno Dom

II

Num IV

The Form of Prayer made use of by the Hon.ble Society before they enter upon Busines

O Lord, raise up (we pray thee) thy power and come among us and with great might succour us, that whereas thro' our sins and wickedness, we are sore let and hindred in running y.e race that is set before us, thy bountifull grace and mercy may speedily help & deliver us, thro' the Satisfaction of thy Son our Lord to whom with thee and the Holy Ghost be all honour & glory world without end Amen

O Lord, who hast taught us that all our doings without Charity are nothing worth; send thy Holy Ghost & pour into our hearts that most excellent gift of Charity, the very bond of peace & of all vertues without which whosoever liveth is counted dead before thee Grant this for thy only Son Jesus Christ's sake Amen

O Lord we beseech thee let thy continual pity cleanse and defend thy Church, & because it can not continue in safety without thy succour preserve it evermore by thy help and goodness, through Jesus Christ our Lord Amen.

O Mercifull God who hast made all men, and hatest
nothing that thou hast made, nor wouldest the death of
a sinner, but that he should be converted & live, have mer
upon all Jews, Turks Infidels and Heretick, take from
them all ignorance, hardness of heart and contempt of
of thy word; and so fetch them home. Blessed Lord, to
thy flock that they may be saved among the Remnant
of the true Israelites, and be made one fold under one
Shepherd, Jesus Christ our Lord who liveth and reig
eth with thee & the Holy Spirit, one God world wout end Amen

O Lord, from whom all good things do come. Grant
to us thy Humble Servants that by thy Holy inspiration
we may think those things that be good, & by thy mer
cifull Guiding may perform the same thrô our Lord Jesus Xt Amen

Prevent us O Lord in all our doings with thy most gracio
favour and further us with thy continual help, direct and
prosper all our consultations and endeavours to the
advancemt of thy glory the good of thy Church
and the propagation of Christian Knowledge in
the world, that peace, and happiness, truth, and
justice, Religion, and piety may be established
among us for all Generations, and that in all our

works begun, continued, and ended in thee we may glorifie thy holy name, and finally by thy mercy obtein everlasting life through Jesus Christ our Lord, in whose blessed name and words we conclude these our prayers. Our father which art in heaven hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our dayly bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation But deliver us from evill for thine is ye Kingdom And the power. And ye Glory for ever & ever. Amen

Num V

The Form of Insurance of Charity Schools

We whose Names are underwritten having agreed to promote the Setting up of Schools for Instructing Poor Children in the Principles of Christianity in the Several Parishes where they are most wanted in & about the City of London, and having also to that Purpose agreed to provide a Sum of Money to be imployd by way of Insurance for ye Encouragment of Such well disposd Persons as shall undertake to set up the same in Such Methods as we shall from Time to Time direct. Now we do hereby further agree that we will Severally pay the respective Summs which we have hereunto Subscribd (to be disposd of according to the Discretion of this Society) to the Treasurer for the Time being, who shall or may receive the Same, (or Such Part there of as the Society shall think necessary to be raised) on Demand, and Shall, and may dispose of, & lay out ye Same accord^g^

I Francis Ld Guilford Subscribe the Sum of Twenty Pounds
I Sr Humphrey Mackworth do Subscribe the Sum of Twenty Pounds.
I John Hook do Subscribe Five Pounds.
I Thomas Bray do Subscribe Four Pounds.
I John Chamberlayne do Subscribe ye Sum of Five Pounds
I Maynard Colchester do Subscribe

I Edmund Turnor do Subscribe ye Sum of Ten Pounds.
I Edw. Gloucester do Subscribe the Sum of Ten Pounds.
I Thomas Bromfield do Subscribe Five Pounds.
I John Comyns do Subscribe ye Sum of Five Pounds.
I Gideon Harvey do Subscribe Five Pounds.
I W. Melmouth do Subscribe Five Pounds.
I Sam^ll Brewster do Subscribe Five Pounds.
I James Seamor do Subscribe five Pounds.
I Robert Nelson do Subscribe Five Pounds.
I Fred: Slare do Subscribe Five Pounds.
I John Mapletoft do Subscribe Five Pounds.
I John Evans do Subscribe Five Pounds.
I Sr John Philipps do Subscribe ye Sum of Inventy Pounds
I W^m. Mecken do Subscribe ye Sum of Six Pounds
I John Hodges do Subscribe ye Sum of Five Pounds.
I Hen: Shute do Subscribe ye Sum of Four Pounds.
I John Davies do Subscribe ye Sum of Five Pounds.
I Jos: Neal do Subscribe ye Sum of Inventy Pounds.

A Genrall View

of what has appeard to me to be wanting for the propagating Christian Knowledge in the Plantations so far as hath come to and at this Distance I can give an Estimate

Num VI

A Memorial given in by ye Dr Bray to ye Hon.ble Society

A General View

of what has appeard to me to be wanting for the propagating Christian Knowledge in the Plantations, so far as hither to, and at this Distance I can give an Estimate.

To Induce a Learnd, Studious and a Sober Clergy to go into the Service of ye Church in those parts, It seems necessary that Parochial Libraries should be fixt in every Cure of Souls consisting of some of the best Books in Divinity both Commentators on ye Holy Scriptures, and Treatises on the Doctrines and Duties of Christianity.

To give further means of Instruction and Edification to the people in the Plantations, It is requisite there should be considerable Quantities sent of practical Books to be distributed gratis amongst ye

To Train up their youth in the Knowledge of Christ, Catechetical Free Schools for ye Education of the Children of the Poorer Planters appears highly Expedient.

That the Marryed Clergy, whose zeal to the Service of Christ's Church would otherwise excite them to go over and water those Dry and parched parts of the Earth, may not be discouraged from the same; and from Exposing themselves to the most dangerous Services in times of Mortality, and on other occasions, by the fear of leaving their wives and Children destitute and unprovided, There seems to be more particularly wanting in those parts certain Charitable Plantations, Stock'd with some Negroes, which Plantations for Commodities proper for the Country, may be raised at an Easy Charge, and the product will be very Considerable.

To Stimulate, and Excite ye Clergy that are there to distinguish themselves by their Learning and Industry, and Especially by their zeal for ye Salvation of Mens Souls, and their Care to abstain from all appearance of Evil, and that they may give no Offence to any; It seems desirable that out of like Charitable Plantations, or otherwise, there could be Something in the power of those who preside over them, as Suffragan or Commissarys to bestow upon them, as Gratuities, by way of Pension, or Prabendal Fees.

To Reduce the Quakers who are so numerous in those parts
to the Christian Faith from which they are totally Apostatiz'd
and so may be look'd upon as a Heathen Nation. It were to be
wish'd that a Support could be provided for some Missionaries
to be sent amongst them in order to Convert them, in the
manner that George Keith does Travail amongst them here
in England to that Blessed End, and not without good Success.

And Lastly In order to Convert the Indian Nations, It seems
a likely Method, could there be provision for the Education of
some of their Youth in Schools for that purpose who after a
through Instruction in the Christian Faith might be sent
back amongst their own Natives, as a properest persons to
Convert them, & to deale with them for their Souls Good, When
thou art Converted Strengthen thy Brethren

Num. VII

A General view of what has been hitherto done Towards the Accomplishing ye foregoing Designe

As to the Parochial Libraries for the Clergy in the Plantations there are thirty Advanced to a pretty good perfection and a Foundation Layd of Seventy more, In all to the Vallue of Near Two Thousand Pounds.

As to the dispersing good Books amongst the people of the Colonies, there are Several thousands Sent which will be given gratis amongst them to ye value of Five hundred Pounds

As to Schools, provision for the Widdows and Orphans of deceased Clergy who Shall dye poor. And to Excite Vertuous Emulation in the Ministers to Excell in doing good, there is Something done Towards the Raising a Charitable Plantation in Carolina for a Fund to answer the Said Ends in that, and the Adjoyning Province of Bermudas; And it is hoped in Time to bring the like about in other Colonies

As to the Reduction of Quakers there is a Subscription Carrying on, and Considerably Advanced to that purpose by Some Excellent Persons

And Lastly Towards the providing for all the ~~fore~~mentioned Ends as well in Succeeding Generations, as at present there is not only some Considerable Donations made for a perpetual yearly Income to provide for these purposes. But there is an Honble and Worthy Society of Excellent persons who both Contribute themselves, and make it their business to Induce others to bestow their Charity that way, and who make it their Care to dispose of what is given both by present Benefactions and Annual Subscriptions & Settlements in ye Several ways beforemen tiond So as shall best answer the General Design.

Num: VIII

The Reverend Mr Thomas Franks Propo[sals] To the Hon[ble] Society for propagating Christian Knowledge

In relation to the Schools

1 Whether it may not be convenient, that a distinct accou[nt] be kept from time to time of what Numbers of Children [are] placed in each School, & what the maintenance respectiv[ely] allotted them amounts to — This will at one view acqu[aint] us with the Success & progress of the Design, & point out [the] defects in any particular Parishes.

2 Whether an exact List of the several Subscribers may not be usefull to acquaint the Society with the names of thos[e] who are Charitably disposed, & freinds to the design? & This may serve to acquaint the Society with proper perso[ns] to Solicit either in the Parishes where they live, or among their freinds & acquaintance in other Parishes wh[ere] such Assistance may be wanting.

3 Whether it may not be expedient for a Committee to be ap[-] pointed by this Society to take an account of y[e] Agents for Soliciting the Schools weekely, & to deliver in the observatio[ns] in writing to the Society? This seems a means to prevent in[-] convenience to the Society, who are many times engaged in [-] debates about other matters, whereby y[e] Agents are forced to attend long, and Sometimes are dismissed without giving any account because y[e] Society hath not time to hear them.

Relation to the Religious Societies: since this Society is pleased to take them into their Protection,

1. Whether it may not be expedient, That the Clergy who are Members of this Society do undertake the mangement of such Religious Societies as do meet in their Parishes, & to use their interest and endeavours to perswade other Parochial Ministers to do the like? This may be a means by degrees to reduce the Religious Societies to Parochial ones; and consequently every Minister will have the charge of his own Flock, and Masters will be more ready to encourage their Aprentices to joyn in such a Design when the place of meeting is at a small distance from their habitations.

By this method the Clergy may prevent strangers medling with their Charge, and all confusion & disorder of what kind soever at their meetings.

2. That by the assistance of these Societies, & what other methods the wisdom of this Society can invent, a List be taken of the late Converts to Popery in London &c. I propose this as the likeliest way, because the Youths belonging to these Societies are dispersed through out the City &c.

As to this Society in general.

3. Whether it may not be expedient that what matters of fact are contained in the Letters to this Society be entered in the Journal in the Nature of reports: & that an Abstract be made by the Secretary of all such Letters & be fairly written in a Book provided for that purpose.

The conveniency of the former will be this, that the Society will still at their next meeting be put in mind of the whole transactions of the former meeting — The convenience of the latter I need not urge —

2 That the Several Books & Papers undermentiond. be communicated & recommended to the perusal of the Correspondent Members viz.t

Mr Woodwards Accot of the Religious Societies.
Mr — Yates. History of ye Societies of Reformation.
The Black Lists.
Help to a National Reformation.
Account of ye Reformation at Bristoll.
Proposals for Raising & ordering the Schools.
The Form of Subscription.
Accot of this Society.
The Pastoral Letter.
Mr Wesleys Letter in vindicacon of ye Religious Societies
The Bedfordshire Letter.
Dr Brays Proposals

These Books & Papers will serve to inform, & animate, & the generality of the Nation are at present Strangers to them.

3 That this Society desire Mr Keith to keep an exact journal of his Travels & Success: & that he deliver it in writing to ye Society, that an Abstract may be made of particulars that are material therein.

This seems a short & ready way to bring us to ye knowledge of ye People, & the difficullies in obstruct their conversion

4 That it be given as a particular Instruction to Mr Keith when he goes his circuit to acquaint ye Corresponding Members of this Society, who those are in the Several Counties that are disposed to receive them. That notice may be given to the respective Ministers in whose Parishes they dwell.
This is a means to bring to perfection what Mr Keith can but prepare.

5 That a List be kept by this Society of ye Several Societies of the Clergy & of Religion & Reformacon in England and Wales. Hereby we know where to enquire for our freinds when we have occasion for them.

6 That all Endeavours be used to unite the Clergy & Laity in this great work of Reformation and let their interest and aims be the same.

7 That a distinct Acct be kept of the Several Charities given or proposed to be given to this Society with respect to the Several branches of it.

Num IX

An Essay towards y Reformation of Newgate and the other Prisons in and about London

The vices & Immoralities of Prisons appear to be these following.

I. The personal Lewdness of the Keepers and under Officers themselves who often make their business to corrupt the prisoners especially the Women.

II. Their Confederacy with Prisoners in their vices allowing the men to keep company with the Women for money.

III. The unlimited use of Wine, Brandy and other Strong Liquors, even by condemn'd Malefactors.

IV. Swearing Cursing, Blaspheming and Gameing.

V. Old Criminals corrupting New comers.

VI. Neglect of all Religious worships.

For Reforming these Abuses the following Methods are pro

For the Keepers and Under officers.

1. That endeavours be used to procure an Act of Parliament to displace & punish such as are Vitious & Immoral But till that can be done.

2. That Application be made to the Ld Mayor & Sheriffs of London, to use their Authority for Reforming the Prisons And as any officer (who hath purchased his place) dies, or is removed, they may be desird to have a Special Regard to the Vertue & Morality of his Successor.

3. That a Comittee of Aldermen, Common Council, or Some Members of the Society for Reformation be appointed, distinctly for this purpose, who shall have power,

1 To appoint Ministers. The approbation of the Bishop of London first had & obtained, and also officers to all Prisons, and shall be obliged once a week to visit them & take an Account of ye State of each Prison & give an Account

2 This Commitee to have power to Licence all Alehouses and Taverns adjoyning to each Prison & they to be in power of this Commitee & visitors, & other Power as shall be thought comm

3 The Disposal of all Benefactions to Prisons (without a particular Designation of the Donors) to be made by this Comittee.

4. That the officers be so ordered as to be made Checks upon each other, and the Superiour always made answerable for the Neglects of the Inferiour.

5. That officers who are notoriously lewd & vicious & have bought their place, may be obliged by ye Comittee to sell their places at such a value as the comittee shall think reasonable, & to such persons as shall be approvd of by the Comittee for their good conversation.

6. That a Table of Orders, containing the Duty of Officers and Ministers, as well as Prisoners, signd by my Lord Mr of London, and the Comittee, be hung up in every Prison shewing the Mulcts & Punishments of ye Several offences together with the Names & abodes of ye Comittee, and Visitors directing where complaints may be made of Neglects.

1. That these Orders be read once a Month by ye Minister in the Presence of all the Officers, & as many Prisoners as may

2. That there be a Short Preface or Postscript Setting forth the good designd to their Souls by these orders, and passionately exorting the better Sort to joyn their Endeavours for promoting this good work.

7. Another Abuse is the Confederacy of ye officers wth Prisoners in their vices, allowing the men to keep Company with Women for money &c

To prevent this it is proposed.

1. That if possible, provision may be made to keep every prisoner in distinct cells, as is practisd in Bethlem Hospital. But till that be done.

That the Women be Strictly kept in Separate Apartments by themselves, & a Severe Penalty be laid on the officer that shall permit a man to converse with a woman, except it be his own wife.

2. That the women be imployd in such work as they have been bred to, and in case of Idleness or refusal to be obliged to beat Hemp or any other hard labour.

3. That some expedient be found out that those women whose Execution is respited on account of their bellies may not thereby for ever escape the rigor of the Law, for this emboldens them in the commission of Crimes which they would not probably be guilty of were they left without hopes of escaping &c.

4. That the Officers be restraind from taking any money besides their Salary in consideration of their good usage towards the Prisoners, unless in case of such Lodging, Diet, or Apartments, as are more for their convenience. But let not money, to the Officers attone for any Crimes whatsoever committed in the Prison.

5. There is an unlimited use of Wine, Brandy, and other strong Liquors in all Prisons & sold there to the extraordinary Profit of the Keepers. And neither Prisoner nor such as come to visit him shall be civilly used except they call for great Quantities of Liquor. Nay condemned Criminals go often intoxicated to execution.

To prevent which I conceive

1. That no wine or strong Liquors ought to be sold in any Prison, nor fetchd from abroad, unless in cases of necessity and that [illegible]

2. That all Customs which promote Drinking, Such as payng Garnish by Newcomers, &c be peremptorily forbidden; and Severe Penalties inflicted on the Officers that permit the Continuance of them.

3. That no kind of Luxury or intemperance be permitted to any Prisoner, and that Abstinency and mortification be strictly enjoyn'd to condemn'd Criminals in particular from ye very Moment after Sentence passed.

IV. Swearing, Cursing, Blaspheming, Gameing, &c. are dayly Practices both of Officers and Prisoners.

And here it is ofered.

1. That a Register Book be kept of all the Officers and Prisoners Names, with the time of the Prisoners Commitment, and an Alphabetical Direction to each Name.

2. That to each name a mark be affixed, with the date of all their Oaths, Curses, Intemperance, &c. As also to the Officers names, a Note of any Corruption or Neglect of orders.

3. That some Mark of Commendation be set to their Names who shall be of good Behaviour, during their Confinement, in which Degrees may be shewn, as they shall be more exemplary, or usefull towards reforming others.

1. That this Regyster be always produced in Court at the Tryal. and also at the Releafe of all Prisoners. and Consideration be had to these particulars. That an Ill Behaviour in Prison be made an Article at their Tryal, and a Punishment adjudged to it distinct from that to their main Crime for which they are tryed.

2. That the Punishments be either Corporal or Pecuniary Mulcts both to Prisoner, and officer.

(1.) Corporal Punishment may be ye Stocks for ye Under officers to Stubborn profane Criminals a Confinement to so many Meals of Bread and water, or perhaps more weight of Chains, or turning over to the Common Side. as is usual with the Goaler to inflict where money is not given to buy them off, or in some Cases, a Publick Severe whipping before Execution which may be more frightfull to some then Death.

(2.) Pecuniary Mulcts, Such as the Act of Parliament requires for Oaths, Curses, Drunkenness, &c out of wch the Register & Informers may be considered. and after them the poorer Sort of Prisoners. (if they shall have the mark of Commendation to their Names) for discharging their Fees, or Supplying their Necessities.

7. Old and Incorrigible Criminals corrupt the Newcomers.

To Reform this it's necessary,

1. That such offenders be kept in Separate Apartments singly, by themselves, and by no means suffered to converse with others.

2. That they be obliged to hard Labour so many hours in a day,

3. That, when such Persons be released out of Newgate they may be sent to publick Workhouses and so distributed amongst others, that an Eye shall be always had to them, and not to be released from thence but upon Sufficient Security given, and evidence made, that they are entering upon an honest Employment. Nor after their Release, suffered to depart from their abodes, without Security for their good Behaviour, and taking to some business that may maintain them.

4. For the Encouragem[t] of those who have lived regularly during their Confinement, and give good hopes of their living honestly; That all good people may be advertised of their abodes and Professions by some publick notice in the Sessions Paper, and exhorted to help them towards getting a Livelyhood in their Trades, that they may not return to their old Courses.

VI. Religious worship is miserably neglected in most Prisons. And therefore it is proposed,

1 That the Salary of the Ordinary of Newgate and all Ministers of Prisons be a sufficient maintenance, and Encouragement for their constant attendance.

2 That Choice be made of Sober pious Devines for this purpose, and by no means of the younger sort, or of loose Livers, such as are sometimes in Prisons, and y^t their Conscientious Discharge of their Duty in these places be an Effectual Recomendation of them to preferments in the City gift.

3. That other Ministers as are willing, and are allowed of by ye Bishop of London may Weekly visit the Prisons and have always free access to the Prisoners.

4 That Books of Devotion be given to all Prisoners — a Bible to every Chamber, many Comon Prayer Books, whole Duty of man, Christian Monitor, Dr Isham's Office for the Sick, Mr Kettlewell's Office for Prisoners &c.

5. That all Prisons [for Debt especially] be considered as Parochial Cures; and it is the Ministers, if they do not come near the practice of what is done in other Parish Churches. Neglect

6 That Morning & Evening Prayer be read in all Prisons every day in the week, Suitable Sermons preached twice every Lords Day, & the Holy Sacram^t Monthly administred. And here let the Minister be very carefull to apply himself to each Communicant in Examination & Instruction,

after sufficient Notice given of his ++ Inclination to receive. And to prevent Scandal, and too great presumption, it may be a good way (comonly I think taken by my Lord Bishop of Chichester & others) to enjoyn the most notorious Malefactors, to sign a Paper importing a publick acknowledgment and recantation before they receive. Upon which some great offenders in Newgate have been admitted by them to the Holy Sacrament before Execution. This will be a good Lesson of Instruction to others, and by the Blessing of God, may have good effect upon such as shall be released & make them Lead better lives for the future.

It is very much hoped the Right Hon.ble the L.d Mayor and the Sheriffs of the City of London will take this whole matter into their Special consideration. Considering that the Reformation of Prisons may much contribute to the Reformation of the Publick; for Prisons are one great part of our Correction for Criminals, and if they are well managed may prove effectuall to their amendment; whereas for want of discipline it now generally happens that Prisoners are made much worse by them, and if an innocent person be committed by misfortune or mistake he is commonly corrupted & turns profligate.

And care in this affair is more particularly recommended to the City of London both because Prisoners are here in greater Number then in other places, and because ye Example of this Capital City is like to have an influence upon the whole Kingdom.

Num X

The Circular Letter from the Honble Society To the Lay Correspondents

Our Secretary Mr Chamberlayne acquainted us that he has given you an account of the ends & designs for which we meet together in a Society, and of your readiness & desire to help forward these good designs in the Country: which as we rejoyce at, so we hope to hear of some one or more Gentlemen in every County in England to whom we may address ourselves about these matters, as we have already done to a Clergyman in each of them, from whom we have hopes of very good Success. You that live in the Country are more likely to know what are the proper Methods to carry on this good work there than we who are at this distance, and therefore we shall not pretend to give you any scheme about it, Only so farr we would beg that you would endeavour to engage as many of the Gentry & Clergy in it as you can, and we do conceive y^t^ when you have a competent number it will be a great advantage to unite into one or more Societies as you see convenient. This will be ye best way to bring credit to the thing to engage others in it; and to have the encouragement direction and assistance of each other. We have this farther to beg of you that you would be pleased from time to time to let us know what Success you meet with, and if our advice may be of any service we shall be very glad to give it as occasion happens, ~~and perhaps in some little time we shall be better able to give it than we are at present, as being likely to hear how this good work is managed in every County of England which will make us to judge of the Methods that shall be proper~~

This Sir is what we thought fit to trouble you wth at present, we shall only take leave to add that as we have no other design in what we do but to promote the great ends for which our Saviour came into the world, so God has been pleased to bless our endeavours already above what we could easily promise ourselves; and we do not question but thro his assistance we shall see much greater successes in a little time. It is possible indeed that Your work in the Country may have more difficulties in it than ours has here about Town. But we hope they will not be so great as to discourage you. But that you will chearfully & successfully go on in a work which is so pleasing to God, and like to be so great a charity to the souls of men: and which is in truth ye Noblest & best work y^t^ Gentlemen can spend their time in. God has given them^n^ a greater portion of Temporall blessings than other men, & tis but reasonable they should shew greater zeal in promoting his glory, in gratitude for them; their estates afford them ability to do much themselves & their dignity gives a force to their example to influence those about them. And these advantages can never be employed so honourably as in carrying on the interest of vertue & true Religion; This is the only interest we engage in, in this we trust we shall have your utmost assistance, & we doubt not but Almighty God will give a blessing on our united endeavours

By Order of the Society

Signd by the Secretary

Dat: London
11. April 1700

Num. XI.

A Proposal for Incorporating ye Society in order to receive Charitable Donations &c.

Whereas his late Maj^ty^ King Charles the 2^d^ taking Notice that Several Charitable persons appeard very forward in Contributing to the relief of poor Widdows and Children of Clergyman, and the good effects the same had was graciously pleased by his Charter under the Great Seal of England to make several persons therein concerned a Body politick or Corporate by the Name of the Governours of the Charity for the relief of poor Widows and Children of Clergymen, and that by the same name they should have perpetual Succession and be enabled to purchase, have, and take Mannors, Lands, and Hereditaments, goods, and Chattells to dispose thereof, and by that Name to plead and be impleaded in all Actions &c. and to act all matters and things as any other Body politick in this Realm may do.

And Whereas his said Maj^ty^ did also grant to the Sd Corporation many Honours, powers, rights and privileges for the Government and Ordering thereof as in the said Patent is Specifyed more at Large.

It is Humbly Proposed to this Honourable and Revd Society.

That since there are much the same, if not many other Motives to induce his present Majty to be favourable to y Design they are engaged in, for promoting Charity Schools, They would be pleased to take it into Consideration whither it would not be expedient and feazable to get a certain Number of the Nobility, Clergy Gentry and other Substantiall and well disposed persons, who are willing to be concerned, Incorporated by his Majtys Charter under the Great Seal of England, in order to the better Managemt Support & Encouragemt of all Schools and Charitable Contributions there to upon this Foundation.

The reasons why it may be conceived to be expedient are these.

That the Schools by the Blessing of God & Subscriptions thereto increasing, and consequently the Care and trouble in looking after them, It will ly so hard upon the Agents to to see the intention of the Charity faithfully answered to y Satisfaction of all, that they will not be able to go thro' That in some parishes where the Schools are erected, there is great want of prudent and Hearty men that have time to Spare to look after the Concerns thereof; which defect might easily be supplyed by such a Body of the Nobility Clergy Gentry &c. who have more leisure time prudence to act, and Authority to countenance so good a Design.

That in case of Breach of Trust, the Charitable have not Satisfaction, whom to sue, nor can any of the Trustees themselves, where the will of the Testator is not performed sue for any Legacy that is left to any of ye Schools

If Such a Body of Honble & Reputable persons were so publickly concerned and Authorized, it would be a great Encouragm^t to those who have begun to Subscribe to this good work, to continue & perhaps increase their Subscriptions, (who otherwise in a little time may grow Cold and withdraw) and for others to settle some Considerable sum or Bequeath Lands Tenem^ts &c. for the more [encouraging] of such Schools

That if there be one Comon Stock deposited in ye hands of Such a Corporation, the Overplus of the Contributions in one parish may Supply the Deficiency in others, which will be a great Convenience to the poorer parishes

That there is an Act made 7° & 8° of this Reign Entitled an Act for ye Encouragm^t of Charitable Gifts & dispositions particularly to Schools & Colledges whereby there is a power inveted in his May^ty &c to give Licence to any person or Corporation, to alien, purchase acquire take & hold in Mortmain in perpetuity or otherwise any Lands Tenem^ts Money &c. given or bequeathed to the said uses, and that the Lands &c. so aliened &c are not Subject to any forfeiture. Which act we conceive may be of great use if Such a Corporation be Constituted. So y^t if any Land or a Sum of Money be left to one Schoole

&

and this Subscription should fail to the support of it, That
Mony or Land may then be alwnd or applyed to the use of any
other School, without being Subject to be forfeited as formerly
in case of Mortmain.

That it is feazable to be attaind, It is humbly believed,
in that his Maty hath been so much concernd himself in
recommending the care of the poor to this Parliam.t, That he will
therefore be very ready to embrace a Proposal of this Nature
which hath so good a prospect, and not only so, but that he
will be eminently himself Exemplary in this affair, especially
when his Royal person so zealously effected and so greatly
Instrumental to the promoting of the Schools now on foot:
So that it is hardly to be thought, if the State of this Matter be
fairly laid before his Maty with the applications & Interest, (as
will be the buisness of this Hon.ble Society to do if they think fit), that a
Petition on the behalf of so usefull a Charity will be refused at Court.

To avoid any prejudice or dislike that may be taken at such
a Corporation by the Charitable Subscribers or Contributors It is humbly proposed that the main body of the
Corporation consist of six or of seven of the most prudent
and hearty of them (together with the Minister) in each
parish where any School is erected in this foundation.

That there be liberty also in the Patent for the
same Number in any other Parish where a School (that
is not) may hereafter be set up by mutual Subscription
to be Members of the same Body and have the same
power right and privileges with themselves.

That a Select Number of the Members of this Corporation be chosen yearly as Guardians or Trustees for ye management of the Charity which may be in this Manner viz.t Let there be a Summons delivered to all the Subscribers & Benefactors in each Schoole to meet once a year at a certain place, each in their own Parish in order to the choosing the s.d Seven Guardians of their Charity, & let every one Present, without favour or affection, by Vote or persuasion, as in the presence of God, write down on a peice of Paper privately, the Seven persons he thinks most prudent and Trusty, besides himself. Then out of those papers the most votes by Balletting will be easily known for ye persons that are chosen.

As to the good Consequences of such a Corporation prudently and impartially chosen it is not easy to take a prospect of them. However this may be said that in all probability they must with the Success and Encouragem.t that those already concerned have had, which & much more they have reason to expect. Then the next Parliam.t seeing the management of Charity & the care of some of the poor in so good hands, will highly approve and confirm the Kings Charter, and extend & enlarge their powers & privileges, so that by degrees ye Employ and maintenance of these and other poor Children may be undertaken, & last the poor of all sorts relieved to ye publick Satisfaction, and the unspeakable Blessings of God upon this Church and Nation.

Num XII

The Third Circular Letter To the Clergy Correspondents.

The Society having taken into Consideration by what ways and means they may most effectually promote the good designs they are engaged in, are unanimously of opinion that the most proper method of making their endeavours successfull will be that their Correspondents make humble application to the respective Bishops of this Kingdom that they be pleased to countenance their undertaking, and to give all due encouragem.t to the Several Societies erected & framing within their Diocesses, for which end, twill be very proper for you to lay before your Diocesan the printed Account of the Several Societies which have been sent you by Mr Chamberlayne their Secretary, you may also communicate to his Lordships the Several letters & instructions that have been sent you by the Society.

Twill be farther advisable for you to get your Society composed both of Clergy and Laity which will create a good understanding between the Ministers and their Neighbouring Gentry and thereby both will be helpfull to each other in promoting the great work of religion, and for this end the Society do also desire you will recommend to them a fit person among the Laity to whom they may also address themselves for his Assistance in carrying on this good Design.

The Society have recd. an account of a method lately used with good Success by a Minister of a Parish in Bedfordshire not unworthy to be transmitted to you, he has prevailed with those people who could not spare their Children & Servts from work in the short days of winter, to send them to School in the evenings, whereby they learn to read and write and to say

say their Catechism without loss of time in their necessary & worldly employments the same worthy person does permit the Servants of his Parish to have access to his house one evening in the week whereby they have been well instructed in the principles of Religion & have been prevailed on to give an account of their knowledge publickly in the Church And this is a Method which possibly might be very conveniently put in practice in some places in your County, and especially in the smaller Parishes

You will receive some Sermons of the Reverend Dr Brays, which you are desired to distribute as you shall see most convenient for the promoting of Religion, the design & proposals therein mentioned are of such exceeding great use and benefit that this Society could not forbear transmitting the same to you, and as they have encouraged it according to the several capacity of their Members so they thought it would not be amiss to exhort you to the same endeavours indeed it is a Melancholy thing to consider how great a part of the world does remain in a dark darkness and ignorance, but it would be a shame to our Nation if those plantations & colonies which are under its jurisdiction should remain unprovided of proper means of instruction without which they will neither understand the principles nor practices of our Holy Religion

By Order of the Society

Signed by the Secretary

Dated London

8. June 1700.

Num XIII.

A Letter from the Hon.ble Society To the Rev.d Mr Lisle of Gisborough

Your Letter to the Author of the Occasional ll has been communicated to the Society who kindly condole with you the difficulty you meet with in finding good people to joyn with you in your good designs but they hope you will not slacken your Zeal or be discouraged at your present ill prospect of success.

You shall not fail to receive any assistance or advice that the Society are able to give, they are very desirous to think it the most proper method you can take to apply yourself to y.e Diocesan & if he will heartily countenance y.e design (wch they do not question) you can not think of a more proper method to prevent the opposition you fear than by following y.e Directions of your Bishop, who wants not power to reform y.e obstinate or arguments to win those that are well inclined, if you can not get any to joyn hand with you, a few well disposed persons might attempt to compass what good they are able I could give you instances of very good designs begun by very few persons and carried on with very great success. You will do well before your application to your good Arch Bishop to remark what Laws or Canons are unobserved by the enemies of your good intentions, and to lay the account of such particular neglects before that worthy Prelate we need not desire a better beginning towards a Reformation than a due execution of y.e Laws & Canons now in force & you are earnestly desired to make them the Rule & measure of your actions as then the enemies of Religion will have

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say their Catechism without loss of time in their necessary & worldly imployments the same worthy person doth permit the Servants of his Parish to have access to his house one evening in the week whereby they have been well instructed in the principles of Religion & have been prevailed on to give an account of their Knowledge publickly in the Church. And this is a Method which possibly might be very conveniently put in practice in some places in your County, and especially in the smaller Parishes.

You will receive some Sermons of the Reverend Dr Bray, which you are desired to distribute as you shall see most convenient for the promoting of Religion, the design & proposals therein mentioned are of such extraordinary great use and benefit that the Society could not forbear transmitting the same to you, and as they have encouraged it according to the several capacity of their Members so they thought it would not be amiss to exhort you to the same endeavours indeed it is a melancholy thing to consider how great a part of the world does remain in grosse darkness and darkness and ignorance, but it would be a shame to our Nation if those plantations & colonies which are under its jurisdiction should remain unprovided of proper means of instruction without which they will neither understand the principles nor practices of our Holy Religion.

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Signed by the Secretary

Dated London
8. June 1700.

Num XIII.

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You shall not fail to receive any assistance or advice that the Society are able to give, they are very desirous to think it the most proper method you can take to apply yourself to y.e Diocesan & if he will heartily countenance y.e design (which they do not question) you can not think of a more proper method to prevent the opposition you fear than by following y.e Directions of your Bishop, who wants not power to reform y.e obstinate or arguments to win those that are well inclined, if you can get any to joyn hand with you, a few well disposed persons might attempt to compass what good they are able. I could give you instances of very good designs begun by very few persons and carried on with very great success. You will do well before your application to your good Arch Bishop to remark what Laws or Canons are unobserved by the enemies of your good intentions, and to lay the account of such particular neglects before that worthy Prelate we need not desire a better beginning towards a Reformation than a due execution of y.e Laws & Canons now in force & you are earnestly desired to make them the Rule & measure of your actions & then the enemies of Religion will have

no

no just Blame to lay to your charge or the charge of those who embark in the great work of Religion in the midst of so perverse a generation.
The Society are very willing that you should shew the Bishop both their Circular Letters, and one of their Members will write to his Grace upon this occasion.

By order of the Society.

Brother Deacon Booth being our Correspondent for Durham having met with many the like Difficulties as you complain of, may be a fit Person for you to advise with upon any Emergency.

~~XIII~~ XIV

A Letter from the Honble Society To the Revd Mr Frank of Cranfeild

Yours of the 29th Apr. has been comunicated to ye Society who are always sensible of your zeal and good endeavours to promote the Honr and service of religion. they do very much approve of your good design of suppressing obscene songs and will be very hearty in using their interest to procure an Act for that purpose and are desirous that the Reverend Mr Wotton would lay before them his thoughts and observations for redress of so great a scandal.

By order of the Society

Stand by the Secretary.

Dated London
18. May 1700.

Num. XV.

A Letter from the Honble Society To the Revd A. Deacon Booth.

By your kind Letter from Edington of the third Instant has been communicated to the Society & received with great sense of their obligation to such a worthy Correspondent. They pray that your publick Spirit & your zeal for the honour & interest of Religion may be others Example and your own Reward. The Order of the Justices of Peace for your Bishoprick is a very laudable act and all good Xtians and good Subjects will have reason to bless You for being somuch the Author & encourager of it.

Your promoting such good work in a double capacity of a Divine & a Justice of Peace, will soon take away the popular prejudice that our Clergy should not be entrusted with any Civil Power, but keep only to their Church & Profession.

Your begining a Monthly Sacrament at Durham will be a proper and effectual means to promote piety in that Place. And the resolution for Weekly Sermons in a Neighbouring Church is a true office of Charity & zeal. The Instructions you have given to the Clergy under your Jurisdiction are very laudable & proper, and we pray God to prosper the good intentions of them. Some application as you advise has been made to the Lord Warrington, and shall be made again to both those Honourable Persons you recommended. and we do not question but a little more experience of our Religious Designs and our inoffensive Carriage will invite more Persons of Birth & Quality to associate with those who desire to be distinguished by no better titles, than those of Serving God & doing Good.

Mr Liste of Gisborough is one of our Correspondents if you will upon occasion countenance his endeavours and lend him your Advice and Assistance it will oblige us much, and will promote the comon Cause, the propagation of Christian Knowledge, for which we beg your Prayers.

By Order of the Society

Signd by the Secretary

Dated London
18. May 1700

Num. XVI.

A Letter from the Honble Society To the Reverend Mr Ellison of Newcastle.

Yours of the 4th Instant has been communicated to the Society who are very well pleased to find so happy a concurrence in their designs and that the promoting of Christian Knowledge does not want a beginning in your parts. Since you intimate that you are well supplyed with Catechetical Schools & Lectures it is hoped you may make the greater progress in the advancement of Religion and will be able with more ease to form them Selves into Societys which will be as effectuall meanes of extirpating vice & Supporting vertue.

The use you mention of Standing Libraries in Small Curacys is very great, but since that is not easily to be obtained it is endeavoured in the mean while to provide lending Libraries for their Supply.

The Society approves of your Design about Dr Brays books, and has accordingly ordered Two hundred upon the Terms you mention, when you have disposed of them you shall have Two hundred more.

By Order of the Society

Signed by the Secretary

Dated London
18. May 1700.

LIV. XVII.

The Fourth Circular Letter from the Honble Society to their Correspondents in order to enlarge the Correspondence

The Society for propagating Christian Knowledge, as they do with much pleasure reflect on your chearfull concurrence with their Designs, so they are not insensible what rubs & delays a work of that kind must needs meet with when it is managed only by a few hands. Wherefore having received a good Character of the Revd A.B. & C.D. as men pious and zealous for the honour of God & the interest of the Establish^d Church, they do desire you to acquaint them with the Nature and Design of their Union, & that they would be glad to enter into a Correspondence with them, and are ready to assist them as occasion shall be offered. So soon as I receive an account of their ready compliance with this Overture, either from you or them, I shall take care to transmit to their hands the several papers of the Society, in the mean time remaining &c.

By Order of the Society

Signed by the Secretary

Dated London
July 1706.

Num. XIII.

Copy of a Letter from the Ld Weymouth
To Mr Nelson a Member of the Society

S^r

As I am sensible I do not deserve, so I am sure I did not expects thanks, for the Mite I threw into the Corban, may the endeavours of those worthy persons who employ themselves in doing good to the Soules of men, be rewarded by the visible amendment of this Sinfull Nation, I beseech you return my thanks to them, and if upon occasion any money is wanting to Carry on their generous designs, upon notice from you I shall be a ready Contributor, and be obliged to you for the opportunity.

I am glad Dr Bray is arrived safe at his Station and hope the Bishops will make him one of their number, that he may have some power over ye Clergy of that new World. I am with great truth

S^r

Your most affec^te humble
Servant
Weymouth.

Dated Long Leat
6. July 1700

A Letter from the A. Bishop of York to Mr Nelson a Member of the Society.

I had the Favour of yours May 5th last and I always designed to return you an Answer to it, as soon as I had talked with Mr Lisle of Gisborough upon whose account it was writ. But he has not yet either come or sent to me, and that is the reason Why You have not hitherto heard from me.

What Steps he has Made in Cleveland towards the Setting up such a Society there for the promoting Xtian Knowledge, as your Paper gives an account of, I do not know. But this I do assure you that what he and the Gentry and the Clergy of Cleveland shall think fit to do in that kind shall be so far from being discouraged by me, that I shall be ready to give them both my Countenance & Assistance. I think they have such a Society at Nottingham, for the Encouragement of which I lately Subscribed Ten Pounds and I am ready to do the same for them in Cleveland when there is occasion for it &c.

Sr

Your affectionate humble Servant

Jo Ebor.

20 July 1700.

Num. XXI

To the Revd. Mr. Blackwell

Rector of Brampton Northampton

Revd Sir

Yours of the second instant was read in the Society whereupon I was ordered to assure you that they shall gratefully accept your intended Benefaction & take care to apply it to the purposes whereunto you are pleased to assign it: & as they look upon no supply so necessary at this time as that for ye Plantations whilst the Reverend Dr Bray is there in person to dispose of it to ye best purposes; so they in particular manner thank that you are pleased to dedicate yours to y^t blessed work, wch loudly demands a large & speedy supply of Labourers; as they do of Books at least, to encourage them to undertake it, & enable them effectually to perform it. They have order'd me farther to assure you that they will be ready upon all occasions to use their utmost industry & endeavours here to obviate such difficulties as you shall lay before them, wch you may meet with in carrying on any of your Religious designs in ye Country, & hope in a short time to be enabled to answer ye demands of their several Correspondents, which in the infancy of their union could not so happily be effected by them. — I have sent you a new supply of the several papers of ye Society by Banks, wch I hope will come safe to your hands; you are desired to communicate them. I shall be glad at all times to receive your commands, being

Reverend Sr

Dated 6. Sept. 1700 Petty France Westminster

Your most humble Servant

John Chamberlayne

By Order of the Society

Num XXI

To the Honourable
Coll. Nicholson
Governour of Virginia

The Singular Character which the Honourable Society for Propagating Christian Knowledge have receivd of your Excellency especially on the account of your noble Enterprizes in Foundations for y Saint over the whole Continent of North America, makes them ambitious to have you a Member. And if you please to acquaint them wherein they can be serviceable to your great Designs, either in your own Governm.t or in those Infant Churches w.ch you do so nobly Patronize. You will find them not wanting to answer your Expectations to y Utmost of their Interest & ability.

The main part of their Design, with relation to America is to assist D.r Bray in Raising of Libraries for the Clergy, and in Distributing practicall Books among the Laity. The former of these seems to be so particularly wanting, as an Encouragement to be given to Ministers to go into those parts, where as yet scarcely any other Encouragement can be procured for them, that they fear they shall not be in any Capacity to serve the Clergy of Virginia in that respect, so soon as they could wish. nor indeed can they do much in the latter in this their Infancy, and the great Charges they are at at present, as well at home as Abroad. However as a Testimony of their good will they have sent by Mr Andrews a Small Specimen to be distributed at the Discretion of your Excellency they

They are very confident it will be very pleasing to so
publick & Spirited person as yourself to hear of any Progress
towards the Amendment of a very bad World. And there-
fore have sent you the Account of these Several Societies
with us, and what is done by them in pursuance of that
Blessed End Sr it is high time that the few good People w
Seem to be left, should know, and mutually Support
one another in such great Difficulties as do ever attend
the Attempts of Destroying Satan's Kingdom, more than
any other Enterprize. And therefore hope you will
readily add yourself for those purposes to the Society.
I am

Honble Sr

Your most humble Servant

John Chamberlayne

By order of the Society.

Dated Petty France
Westminster.
3d October 1700

To Mr Elias Neau

Merchant in New England

The Character we have received of your great worth not only from the Publick accounts of your many years sufferings in France, for your constancy to the Reformed Religion, but also from your most affectionate and pious Letters written to one of our own Members has induced us to nominate and chuse you a Corresponding Member of our Society being firmly perswaded of your readiness to Joyne with us in promoting Christian Knowledge in our Plantations & Collonies in America, especially in that Province where the Providence of God has thought fitt to place you.

For seeing it hath pleas'd the Divine goodness to preserve & support you after soe extraordinary a manner under the rage & cruelty of the great Persecutor of our holy Religion So as to enable you not only to be a Confesser, but likewise willing and ready to be a Martyr for ye Same: We can not but think So Signall a deliverance & mercy challenges our particular Notice and acknowledgement, & believing the same Providence will make you farther Instrument to promote his Glory, and the good of Souls, for wch you Seem so excellently well qualified and disposed: And may it please the God of all Mercy to multiply his Grace & favour to you, and to raise up many more such burning, Shining Lights which would soon warm and

enlighten

enlighten those cold and darker Corners of his Church in America, where ye Devill hath maintained his usurped Empire, without any considerable Opposition for so many Ages. and where such good Souldiers & Champions as yourselfe seem chiefly wanting.

The Visible decay of Religion in this Kingdom, together with the monstrous Encrease of Atheisme Prophanes and Immorality did at first excite the Zeal of Severall persons of the best Character in and about ye Cities of London and Westminster, and since that in divers other parts of the Nation, to Associate themselves in order to consult together how to put a stop to so fatal an Inundation: the causes whereof they believe to proceed in great measure from the Barbarous Ignorance observable among the common People, especially of those of the poorer sort, and this to arise from want of due care in the Education of our Youth, who if early instructed in the principles of our holy Religion, could not possibly (with the ordinary assistance of Gods good Spirit) degenerate in^to such Vile & unxtian practices as they now generally do.

To Remedy these Evils, which cry aloud for Vengeance, This Society hath agreed to use its utmost Endeavours to incline the hearts of well disposed Christians to contribute towards the Erecting of Schools not only in these Cities but likewise in all ye Countries

of

of this Kingdom for ye Instructing of such poor Children in Reading, writing, & Catechising, whose Parents or Relations are not able to afford them these ordinary means of Education, and as they look upon this to be the most likely method to train up the poorer sort in Sobriety and the Knowledge of Christian Principles; So they assure themselves that the good effects wch will be wrought thereby will prove a very powerfull Inducement to engage others in better Circumstances to make so necessary a Provision for their Children. The Success of this undertaking, whereby the Education of so many Thousands of poor Children is already taken care for, Encourages them to hope that if the like Industry & Application were but observed in our Plantations, The Children & Servants of our Merchants & Planters in those parts might be universally better principled & Instructed, & the growing generation make a conscience of fearing God with not only their Children, but likewise with all their Servants, too many of which at present are designedly kept in profound Ignorance, by their Unchristian Masters and Governours, to the great Scandall of the Reformed Religion: little do such prophane persons think what a dreadfull account they have to give when inquisition shall be made for the blood of these poor Creatures Souls at at the great day of Retribution.

The Progress which this Society has made for Propagating Christian Knowledge in our Plantations appears by the Noble Provision of Books for ye Clergy in those parts whereof the World has had already an Account in Print / and that so blessed a Worke may not fail of Success they are Soliciting further benefactions for supplying from time to time what shall be wanting to accomplish it and they do not in ye least doubt of your best Endeavours to procure what Assistance you can from ye Merchants and Planters in yor neighbourhood and acquaintance and to send us the names of such persons as you Apprehend may be willing to Joyne with you and us in so noble & Christian an undertaking.

Another Branch of our Design is to Endeav^r to bring those poor deluded people called Quakers to the true notions of Christianity, and herein it hath pleased Almighty God to give a more than ordinary Success to the Labours of Mr Keith & others not only in England but even in Pensylvania itself, where from a Congregation of 40 or Fifty persons their Church is already Increased to about Seven or eight hundred and those Chiefly from the Quakers Converts.

The particular steps taken for ye effecting a Work so acceptable to Almighty God & so exceeding beneficial to the Souls of men they will be ready to account

for

for as they find persons enclined to encourage and assist them in these their undertakings. We have the King & Laws on our side many of the Lords Spiritual & Temporal besides a constant accession of New Members from the best of our Clergy and Gentry in the Several Counties of the Kingdom: We have the prayers of most good men, the Comforts of a good Conscience here and the blessed hopes of Glorious Rewards hereafter and that which Crowns all the Visible blessing of Almighty God upon these our United Endeavours. What hinders us then under such happy Circumstances from attacking ye Kingdom of Darkness and promoting that of our blessed Lord & Saviour Jesus Christ. for further particulars we refer you to the printed accounts which we herewith send you desiring your Answer either in French or English signifying your Acceptance.

I am Sr

Your most humble Servant

John Chamberlayne

Secretary of the Society

Dated 18. October 1700

Petty France Westminster

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XXIII

To the Revd Arch Deacon Booth
Revd Sr at Easington near Durham.

You will receive by the Carrier a Memorial representing the present State of Religion on the Continent of North-America written by Dr Bray, wch the Society apprehend more proper to be sent to the Clergy of your Jurisdiction than any thing in ye form of a Letter and they hope the perusal thereof will excite their owne Charity & of their Wealthy Parishioners. The Papists & Quakers who teach School will be easily suppress by Actions brought against them upon ye Stat. 1 Jac: 1, for 40s p Diem which they forfeit by teaching School without Licence of ye Bishop or Ordinary; Those persons who choose to pay 12d p Sunday rath: than go to Church may be forced to pay 20s p Month by Indictment, Information, or Action of Debt, but the greatest Difficulty seems to arise from the Liberty wch the Law gives to such offenders to conform at any time before Judgmt and thereby to avoid ye forfeiture, for such who refuse to frequent any Place of publick Worship will probably conform to anything rather than incur any considerable forfeiture in which Case, the Informer or Prosecutor will have his Labour for his Pains.

19 Oct. 1700

The best way therefore of dealing with such persons seems to be in this Manner

Let the Justices of Peace require the Church Wardens to give them an account of all such Persons in their respective Parishes who frequent no Place for Divine Worship and at ye Same time Let others of Zeal and Integrity be imployed to make ye Same Inquiry. If the Church Ward^s^ (as usually they do) return Omnia bene, then may the Justices Instance in I.B.C. & demand their opinion of such persons, by this means the Church Wardens have in some Places been brought to inform a gst all such offenders least their Negligence should be punished

If any such Persons have been absent for 12 Months they may on Certificate from the Ordinary be bound to the good behaviour till they conform— If for a less time and the forfeiture of Twelve Pence per Day will not reclaim them, the Informer runs ye Least Hazard in pursuing them by Indictment

What relates to the Quakers seems provided for by the Paper wch you are pleasd to command in your last Letter. I am

Dated 19 Sept. 1700
Petty France Westm^r^

Reverend Sir
Your most humble Servant
J. Chamberlayne

By Order of the Society

XXII

To the Revd Mr Deffray
Minister of New Romney
in Kent

Revd Sr

Yours of the 29th of September was read before the Society & ordered to return you their Thanks for the Zeal you express in their behalf. And as nothing can afford them a more sensible delight and satisfaction then the happy Success of the Religious Endeavours of good men (to cultivate and promote wch is the very end & design of their union) so they would accept it as an obligation, if you please, to give yourself the trouble of transmitting a just Account of the rise and progress of the Religious Societies you mention. They are desirous to receive the various Sentiments & contrivances of others, since perhaps they may some time or other prove usefull to them in their deliberations. I shall be ready at all times to receive yor comands as becomes

Revd Sr
Your most humble Servant
John Rambouillet
By Order of the Society

Dated Petty France
Westminster 29. Octob^r 1700

XXV

To the Revd Mr Scott

Revd Sr

Rector of Northwood my Isle of Wight

Yours of the 21 ~~Instant~~ October hath been read before the Society who well approve your Zeal to promote the good works they are engaged in and they hope you will proceed therein with the same courage & resolution with which you have begun

You will not be under any apprehension of Singularity or novelty when you shall have considered the Account of the Societies set up of late for the Propagating Christian Knowledge & Reformation of Manners

The Right Revd Bishop of your Diocess as we are informd has already approved of these good designs since they have no other tendency but to advance Religion in such a Method as is agreeable to the Laws of the Land and Canons of the Church as to ye objection you make about the 73 Canon you will find upon a strict perusall of it that it only condemns ye Meetings of those who deprave the Doctrine & discipline of our most Holy Church & if you please to consult the 4th Article of the Bishops Circular Letter you will find that he recomends it to the Clergy of every Neighbourhood to meet frequently to consult for the

Religion in generall, which at your Leisure you may read at large. 'Tis hoped when you have perused the Several Bookes & papers which have been sent you you will be firmly fixed to give your kind assistance to the good workes we endeav to carry on by means of our Correspondence in most parts of the Kingdom. I am

Reverend Sir
Your most humble Servant
John Chamberlayne

Dated Petty France
Westminster 9 November 1700

By Order of the Society

A Letter from the Society, to Mr John Jacob Scherer 67
and Co-Rector of the School at St Gall in Switzerland.

Recd for

XXVI

The Society for Propagating Christian Knowledge having received your Character from their good Friend Mr Hales thought themselves bound in justice to the Cause they have undertaken to desire your correspondence. They have unanimously voted you one of their Members and hope you will confirm their vote by your Approbation. They suppose Mr Hales has fully informed you of the nature of their Society, the Ends & Designs they propose and the Measures they take in the prosecution of them. and as they doubt not but all good men will approve of them. They promise themselves actual assistance from those who are eminent for ability and Zeal in the Cause of God & Religion.

Wch this Lr has encouraged them to make this Application to yr goodness, requesting that you would please to joyn with them in their Endeavours to Propagate Xtian Knowledg and practise or rather admit them to afford an helping hand to those worthy Labours of yours and others your worthy Brethren, whereby the Honour of God & the welfare of mankind are so happily promoted in your parts.

They heartily rejoyce to find soe good an Inclination among your Countrymen towards our Church, and hope they shall always have a just and gratefull Sence of that remarkable Instance of good will and affection towards Her, & our Gracious Sovereign

Her Protection by your form of prayer in their behalf

And as they are fully satisfied that ye Purity of our Doctrine, & the decency of our Worship, and the Apostolical neſs of their Govern^m^t will approve themselves to all wise and and unprejudiced minds, so they will heartily embrace every opportunity of acquainting the World with them,

And this they think can not more effectually be done than by communicating those solid and judicious Writings of our Learned & Pious Divines, wch have justly gain'd the esteem of all that have seen them particularly (as we are informed) in your parts

They have therefore presented you with a Collection of some very valuable Books and desire you would please to accept them as a Testimony of their gratitude for the Honour wch you have already done our Church & Nation, by Translating some of them into foreign Languages, and they doubt not but upon perusall you will think it a great Service to God and Religion if also be taught to Speak in those tongues

And if you intend to prosecute what m^r^ Kales Suggests about sending your Son to one of our Universitys the Society will be very glad to forward the design by their Advice and direction

You doubt not Sr, but your Example and Authority may prevail with several of your revd Brethren the Clergy and the well disposed Laity to joyn with them in carrying on this glorious work and do already rejoyce in the promising hopes of a blessed success They desire the favour of a Letter by the first opportunity advising them what Measures are proper to be taken in order to settle a Correspondence with the Ministers of Bern Basil and Zurick and to communicate whatever else you shall think serviceable to their design.

In the mean time commending you and yr Labours to the blessing and protection of the Almighty &c

Dr Burnets Lectures in Folio — — — 0. 8. 0.
Bp Burnets Exposition of 39 Articles of ye Ch of England 0. 12. 0
Dr Scot upon the Mediator 0. 4. 6
Kettlewels Measures of Xtian Obedience 0. 5. 6
Ditto upon the Sacram.t 0. 3. 6
The 1st Volume of Bp Tillotson's Sermons 1. 2. 6
Mr Yates Acco.t of Societies of Reformation.

Signd John Chamberlayne
Secretary of the Society

Dated Petty France
Westminster 12 November 1700.

XXVII

The Fifth Circular Letter to the Clergy Correspondents

Rev^d Sr Recommending the Printed Lists of Cheshire Ministers

Tis the Society are at all Times ready to communicate the Progress of their Endeavours to their Several Correspondents & are they more particularly pleased, when they have anything to Communicate y^t shall seem to be a Part of Gods Blessing on those good Endeavours or be an Instance of the better Propagation of Xtian Knowledge. For this Reason, They are the more glad of this opportunity to transmit to you some copies of the Printed List of Clergy Men, who intend to Supply a Monthly Lecture within the County of Chester, as regularly Licensed by their very Worthy Diocesan, Resolving their Subject shall be in Pursuance of his Majesties Proclamation to Suppress Prophaness & Immorality. We hope this great Example of Piety & Zeal in the Clergy of one Diocese may by degrees extend it self to others, and be one happy means of Effectually Promoting the Interest of Religion & the Honour of our Church which are and ought to be the Studies and Prayers of Us All, as it is Particularly of the Society for Promoting Xtian Knowledge by whose directions you receive these few Lines from Reverend Sir

Yo^r most humble Servant

Dated Petty France John Chamberlayne

Westminster 30 Nov: 1700 By Order of the Society

Worthy Sr

To Robert Hales Esqr at
St Gall in Switzerland

The Society for Propagating Xtian Knowledge having recd an Account from one of their own Members of your Commendable Zeal, in Promoting the Glory of Almighty God, & the good of Souls, before you began your Travels, & since your being abroad, as also the Surprizing Relation you have given in your Excellent Letters from St Gall of the wonderfull Successes attending your Labours in Holland Germany & Switzerland in carrying on such Xtian designs wch justly challenges the best Acknowledgem^ts of all good Xtians in this and other parts of the Protestant & Reformd Churches, have accordingly ordered me to return you their Hearty Thanks and at the same time to let you know they have unanimously chosen you a Member of their Body. I am likewise to acquaint you that they have purely upon my recommendation Elected the Revd Mr Scheurer the celebrated Minister of St Gall into their Number, as appears by ye inclosed Letter wch you are desired to deliver into his own hands, and at the same time to assure him of the just esteem they have conceived for a Person of so conspicuous a character, and that they will readily hold a Correspondence not only with himself but likewise with such other Divines or Laymen as

as you & he shall think fit to recommend to them for Promoting the same good Purpose, as our & their first Reformers did in Edward the 6th time, the blessed effects of wch remains in all Parts of the Reformed Churches unto this Day. For we are not unsensible that the Protestant Cantons of Switzerland, have upon all occasions expressed a very great affection to this Church & Nation for wch the Society can not but think themselves very much wanting to ye true Honour & Interest of both, should they decline a Correspondence so advantageous to ye Protestant Religion, as is that wch you so judiciously & affectionately recommend to them.

I am further to acquaint you that they have considerd of a List of such of our Bookes as they think proper to recomend to be translated into the German & other Languages, & according to your direction have sent ye same to Mr Ottmeus who I doubt not will forward them by the very first opportunity. The List of wch Bookes you have hereunto annexed, when they arrive they only desire they may be put into such hands to be translated as are best able to perform a Work of that kind, for it too often happens that many very Excellent Originals do suffer extreamly for want of due care and Judgment in ye Translat-

and Printers. These are only such Books as they think fit to send you at present, when any others come out proper to be sent you, they shall be transmitted to you according to such Directions as the Society shall from time to time receive from yourself during your stay in those Parts, or from other of your Pious friends upon your return to your Native Country which God will in his good time bring about when you have accomplished those Noble Designs, which he seems to effect by your hands, and for which you are so excellently well qualified & disposed. May ye God of all Mercy increase and multiply his Grace upon you & raise up more such burning shining Lights in all Parts of the Xtian Church for his greater Glory. These are the Constant Prayers of all the Members of this Society, and particularly of

Dated Petty France
Westminster
3. December 1700.

Sr
Yo most humble Servant
John Chamberlayne
Secretary of the Society

XXIX

Hond Sr

To Mr Deberinghen

at the Hague in Holland

The Members of our Society being now come to Town, they being to sit more closely upon Busines than during the Vacation wherein most Persons of note Retire into y Country, they were able to do. And yours to Mr Hodges of Sept 17 containing matters of so great moment, you will pardon them that they have not taken it into consideration but in a full Society

The Members Command me to let you know that they Esteem themselves happy in your Approbation. And as their Design at home is to gain Associations & Societies of y Clergy and Laity in such a Method as the Laws of our Land, the Canons of our Church, and a late Circular Letter of our Metropolitan do allow and when they are so united, to persuade them to endeavour by a joint Consent to begett more & more a steady Resolution of performing their Duties in their respective Parishes and to Inculcate one another in all the Methods of doing Good by setting up Schools, Dispersing good Books &c. So they Apprehend in this they do no more than Revive the Antient Discipline of our Church according to its Primitive Constitution by which it is divided into Bishopricks, Subdivided into Archdeaconries, and these again into Smaller Districts, called Rural Deaneries, wherein when the Clergy shall be brought to meet & Consent Mutt

of Consequence to the Good of Souls, and within their proper Spheres, & the Inferior Meetings be always accountable to the Superiors & keept to their Dioceses. They I presume you will then & us as happy as other parts of the Reformed Churches are to their Episcopal Method

What you say of the Ignorance & Barbarity of ye Irish is certainly too true, but hitherto all means of Instructing those People have proved so ineffectual, that we have little Reason to hope of Success in any Attempts we can make to give them xtian Knowledge. The Society can only assure you that no Endeavours shall be wanting on their Sides, when their Capacity & Interest shall Increase. And it being found that one Occasion of the Wretched Ignorance of ye Country, is ye want of Clergy to fill up ye Livings of that Kingdom & y^t that proceeds from ye want of another Colledge to prepare persons for the Ministry, so a Noble Member of our Society is founding a Colledge there, The Plan of wch is Just received here.

It is a truly great & Glorious Scheme wch you have Laid of Forming Committees like ours in London in all the Protestant States throughout Europe in Such a Manner, that these may Correspond with ours here in London, from whence in time uncommon Effects may Ensue to the Union, Support, or Comforts of Protestants. And as tis it shall please God to Inspire Protestant Princes & States, to favour Such a Design, one would think

as you say Nothing should hinder in such great Extremities of the Reformation, Private men from Meeting and Corresponding without Noise, so the best way to render us Superiors respectively sensible of the Advantages of such Councils of Religion, as you propose, will be Hasten as soon as possible, the Forming of such Societies, and doing thereby all ye good y^t shall be in our Power. And they humbly Recomend it to you to Form such Societies in Holland, and Elsewhere; And where ever you shall do it you may be assured nothing shall be wanting in the Society to Cultivate a Correspondence wth Such Persons and in such Places. And they shall be Eager to hear from you of this Matter. The Society have already a Correspondence wth Mr Franck and by ye means of Mr Hales with Mr Elsner Minister of St Gall in Switzerland. And upon the Recomendation of our Learned Bps of Worcester with Mr Feurretin at Geneva and Mr Osterwald — at Neufchatle, and could be glad of such Gentlemen, as these are Represented to be, to Correspond with all, in all the Great Cities both in the States, the Cantons and throughout the Empire.

The Gentlemen are throughly convinced that you are best able by your great Knowledge of Men, and your Interest in all Parts to Recommend to y^m Proper Persons, whose care it shall be amongst all these things to communicate to y^m ye Present State of our Sister Churches of ye Reformation, & the Machinations of their Enemies ag^st them & us, for wch they will be Signally obliged by you.

In truth there never was greater reason to be nicely inquisitively in those Matters than at this Juncture, for if we consider the low Ebb to wch the Protestant Interest is now reduced all over Europe, the Laodicean Coldness, together with the Distraction of the Protestant Powers, especially on the other side the Rhine, and the Extream Bigotry and active Zeal of all the Potentates of the Romi^{sh} Faction however divided in their secular Interests; And if we add to all this a New Juncture of Interests just now appearing in the World & so very Surprizing; All these Considerations put together Raise the Greatest Concern in the Minds of all serious^{r} thinking Persons amongst us. And would you please to Communicate to us your own Reflections upon this subject it would give us the Greatest Satisfaction.

It is a Comfortable peice of News wch you communicate; that there is a great Disposition in the People in Flanders to shake off their Abominable Superstitions, and the Dispersing of prayer Books amongst them with all possible Application now they are in such a happy Disposition, ought to be done. Our Society is now upon the like Methods here, upon the Occasion of a late Act of Parliam^{t} to Cure the Nation of the Evil of Popery, To second the Designs of w^{ch}, we send to the Papists in Several parts of this Kingdom a Book of which we will Send you a Translation as soon as we can get it ready.

Your Advice concerning the Composing & Dispersing Small Pacifick Discourses, is what we think very proper for Uniting of Differences among Protestants, and we pray God give a happy Success to those who shall apply themselves that way, towards wch we shall contribute our best Endeavours. And truly we have Sufficient Reason to desire it this Critical Juncture, when the whole Protestant Cause seems to be attacqued by the Common Enemy

The Society think they can not conclude this more to your Satisfaction than by acquainting you that they have formed their Correspondencys in most of the Countries of this Kingdom and have already found the happy effects by the Growth of Xtian Knowledge and ye Discouragem^t of Vice and Immorality in most places, so that there is a great Spirit of Zeal and better face of Religion already visible throughout the Nation.

I am Hond^d Sir
Your most humble Servant
John Chamberlayne
Secretary of the Society

Dated Petty France
Westminster 3. December 1700.

The Report of the Comittee to whom the Business of the Clerk was referd

That Considering the variety of Business, (which according to the Hints, which our Worthy Mem. Mr. Franks has so Judiciously given us) a Clerk of this Society must undergo; we are of Opinion that he ought to be Qualifyed as follows.

II

I Upon the Whole of Mr. Franks Letter, it appearing to us that there must be many Letters written to Correspondents of Different Apprehensions & different Capacities, to answer the Purposes of the Society, with what Letters are necessary to be written with respect to such persons, & Businesses, he must so Study the Affairs & Designs of the Society, as to Suggest at any time what is proper to be Written or done, Pro re nata.

II. Considering the Different matters contain'd in our Books, and with reference to which our Letters must be written it would very much Conduce to the Ease of the Society and Dispatch of Business, that the Clerk should be able to Collect under proper Heads in way of Common place, the Several Minutes and Matters contain'd in our Books.

III. Considering the Multitude of Letters wch the Society must send to their Correspondents, and how difficult it is by reason of Distance, and the particular Affairs of each Member to get a Committee together to draw up all such Letters, as must be sent or we shall lose our Correspond: It will be requisite that ye Clerk should be able of himself to prepare Letters to be Laid before the Comittee or Society for their Perusal.

IV. The Designs wch this Society pursue being highly Religious, and it being Impossible that any Person should write appositely and home to Matter: that he is not Cordially affected to, It is requisite that he be throughly pious and in Love with the work that he is Employd about.

V. It being greatly to the Honour of the Society that persons Employd under it should be of good Capacities and Abilities, Especially it appearing from the Premises that so much is to be Entrusted to a Clerk, It is requisite He be a Person of good Learning, and if such an one can be gott, that he be able upon occasion to form a Letter in good proper Latin.

VI. It being of great consequence y' the Measures and Proceedings of this Society should be managed wth due Secrecy. We think it necessary He should be a Person of great Prudence & Fidelity.

VII

VII. Being it Contributes to the Ease & Pleasure of Reading Letters, as well as, to the Credit of the Society, that our Letters should be written in a good Hand; It is requisite that he be accordingly Qualified in y^t Respect.

VIII. That he be a Member of ye Church of England

XXXVI

To the Revd Mr Bennet Comissary to the
L.d Bishop of London for the
Rev.d Sir Island of ~~Barbados~~ Jamaica.

We have had the Satisfaction of y.rs
from Port Royal Octob 12. and we agree to acknowledge
that it is a great encouragem.t to our Designs to find you
so ready to assist & promote them in those parts of the
World, where Providence has sent you for the Care &
the Interest of y.e Christian Church. We have reason
to approve those three Resolutions, w.ch you & y.e Clergy
have already made & communicated to us. We look
upon the first attempt of Yours as a foundation
highly laid, and we beg Gods Blessing on your Zeal and
Wisdom, to carry on the good work, and bring it nearer
to perfection. We have written to your Worthy Gover-
nour, to thank Him for the Countenance he has already
given, and to beg his favour and Protection to all such
Persons within his Government as shall join in these
good Endeavours, wherein we propose no other End
than the Glory of God and the Interest of Religion.
As to what relates to Libraries or Books, Dr Bray will
give you the best Satisfaction under his own Hand.
We are only Present to Assure you

that from time to time we shall be very glad to hear of your Proceedings in such an honourable Cause, and shall not fail to give you the best advices and Assistance that we are able to offer. And we shall take the same Liberty as occasions serve to send you some account of our Proceedings and will be as ready to accept any Intimations from you that can suggest any better ways or means how to propagate Xtian Knowledge, and help forward the conversion of Sinners and the Salvation of mankind, I am

Reverend Sir

Your most humble Servant

Dated Petty France John Chamberlayne

Westminster 25. Decemb. 1700

By Order of the Society.

XXXII. Mr Wilhelm Henry Lüdolf's Proposals Relating to the Instructions of the Greek Christians.

23 Decb. 1700.

Whosoever hath a hearty concern for the Interest of Christ's Church, whereof it is his happiness to be a living Member can not chuse but thank God for inlivening xtian Zeal those pious Souls, wch have joyned into a Society for promoting of Christian Knowledge. It will render the Church of England more glorious, if those yt are of it do not only promote real Xtianity amongst themselves, but influence even other Churches by Example & by a helping hand towards answering the glorious ends of the Gospel.

Those correspondencys wch are establishing wth good men amongst the rest of Protestants, will make them partakers of what favours God shews to his Church here, & incourage their Endeavours to bring their Church likewise to a little more Spiritual Lustre. If we made it our business yt our light might even dart some rays into ye darkness of the Oriental Church, our Charity would have yt larger a Sphere, and bespeak the more praise to ye great Author of all good and perfect

gifts who is most served by those who is most instrumentall in ye conveying of his mercys unto others.

I have therefore thought fitt to lay before the above mentiond honble Society ye following Proposals.

(I.) As the main busines will be to obtain the esteem & love of the Oriental Church so great care ought to be taken of sending such patterns of Xtian vertue amongst them, as will by their example and conduct full of meekness and prudence render their Conversation more acceptable and more powerfull, but as it is requisite they should know the Languages of those Nations, so it would be necessary

(II) To inure those that are going thither to some skill in the Eastern Languages, and upon this account it would be expedient to have a Seminary out of wch those might be chosen, wch his Lord^p the Bishop of London recomends for serving as Chapplains in the Factories wch ye honble Levant Company hath in Turkey. In this Seminary they might accustome themselves to the Vulgar Greek at least, if not also unto Arabick or Turkish, The Vulgar Greek will be easy to those that have the book greek, and pronouncing the book greek, as the Grecians do now a days, facilitates the citing a passage out of the New Testament to them, besides that it hath

been observed to be a Facta Captatio benevolentiæ with them, if one pronounced the Book greek as they do. If such a Seminary can not be compassed, at least every one that is to go as Chaplain into Turkey, ought to instruct himself before he sets out in ye ways and Methods of being Serviceable not only to ye gentlemen of ye Factory, but likewise to the Scattering some good Seed amongst ye Poor Levantines.

(III.) But the greatest Service might be done in this point, if the Project of a Seminary for Youths of the Oriental Church was closely pursued and rightly manag^d^. For as long as the Form of Worship with holding of certain tenets is generally mistaken for Xtian Religion itself, it must follow of Course that every particular Church will ingross Heaven wth it's treasures to herself, and consequently no man be able to do much good out of his own Church. Now if some Youths of the Oriental Church were trained up to a fundamental knowledge and sincere practice of Evangelical truths they might more easily propagate them amongst their Brethren than any of us can do. Which truths well digested in the Soul would of themselves discover unto them ye Emptiness of their Divine Worship.

(IV.) If the above said honble Society chose a Comittee of about Seven persons, to make the Oriental Church their particular care, this Comittee might lay out for correspondence with some eminent well disposed men of the Oriental Church give directions to those y^t go as Chaplains or wth other Xtian resolution into ye Levant and study to find out ways for encouraging ingenious Orientalists to come amongst us, and how to send them back rightly instructed for furthering the work of the Lord amongst their Brethren.

(V.) A small Scriptural Catechism where ye Idea of Christianity is laid down only by passages of the Bible dispersed among st them, might do good to a great many Souls, and would be liable to less exception than books of our Church. The Comon prayer book printed in Arabick at Oxford & distributed in the Levant, did not meet wth so kind a reception there as could be wished, since for the reasons above mentioned every particular Church makes a point of Conscience and honour of it, not to stoop to another.

For want of small books to teach ye Boys, the poor Schoolmasters are forced in ye Levant to write down what the boys are to learn to read. So y^t printing ye elements of the Christian Religion and dispersing

them there with a pin fast of a word or two, that 11
some Christian Souls here had done this out of Cha-
rity to their brethren of the Greek Church, might
in time produce some good effect, Such a conviction
of our Loving them might break their Loose tem-
-per as us, and facilitate our working good upon them
Love being the Smoothest and Surest inlet into other
peoples minds. God help us all to an experimen-
tall knowledge of that Divine Truth.

Θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν θεῷ μένει καὶ
θεὸς ἐν αὐτῷ. i.e.

God is Love, and he that abideth in Love, abideth in God, and
God in him.

XXXIII. Wanley's Proposals, relating to the Keeping the Accounts of the Society.

XXXIV. A Letter to Sr Wm Beeston Governor of Jamaica. Drawn up by Dr Bray.

May it please your Excellency.

That Inundation of Profaneſs & Immorality which we find of late broke in upon us, puts all ſerious Perſons here, into no ſmall Conſternation, at the Proſpect of thoſe Judgements, which according to the Ordinary Courſe of Divine Providence, overtake an Apoſtatiz'd People. And to retrive in ſome Meaſure the Genius of the Engliſh Nation, which heretofore has been ever Fam'd for its Seriouſneſs & Regard to God & Religion: ſeveral Eminent Perſons as well Lords as Commons; and amongſt both as well Laymen as Divines, have Reſolved to meet together once a week to aſſiſt one another in all proper Methods to promote ſo great a good. And what thoſe Methods are, we refer your Excellency for Satisfaction to the Printed Papers herewith ſent you.

That the Society do Addreſs your Excellency to joyn your ſelf to theſe worthy Gentlemen to ſuch excellent Purpoſes, is not only from that Noble Poſt you are in, and that as a Governor of ſo large a Province, you are in a Capacity to aſſiſt and Extend their Deſigns to the greateſt Advantage: but from the Encouragement which they Conceive from the Character that is given of you; and particularly from what the Reverend Mr Commiſſary Bennett acquaints us by his Letter of Octob. 12. how generouſly you have already contributed towards the Buying neceſſary Books to be diſtributed among the People.

I am to aſſure your Excellency that the Report of your Concurrence in the Meaſures which we have taken to do ſo much good, does wonderfully Rejoice the Hearts of all the Society for Promoting Chriſtian Knowledge. And as they are

very desirous to have you join your self to their Number as the Governor of Virginia has already done: So I am to Assure you, that all your Commands thereunto Relating shall be readily complied with by them. And to signify this to You from the Society, is what I am Orderd to do, who am

Sir

Your Excellencies

most Obedient Servant

January 7.
1700/1.

John Chamberlayne.

XXIV. The second Circular Letter to the Lay Correspondents. (Drawn up by Dr Willis.)
This may also be sent to the Clergy Correspondents, as occasion serves.

Honor'd Sir,

This is to beg your Pardon for our long Silence; which we assure you did not proceed from any want of Respect, but merely from the great Variety of business, and the large Correspondence both at Home & Abroad, in which we are engag'd. Upon which accounts we hope that your Self and our other Correspondents will excuse our not writing so often as we should otherwise be glad to do. We are still going on in the same Designs & Methods, of which we gave you an account before, and blessed be God, our Success does continue to be above our Expectations. It would be a great Pleasure to the Society to hear how you succeed in the Country: We do therefore beg the favor that you would be pleas'd as often as any thing material happens, and it may stand with your Convenience, to let us know of it. For which we promise you at least this Return, that we shall heartily pray to God for your good success, and be ready to give our Assistance in any thing that shall be in our power.

XXXVI. The Societies Answer to Dr Francke of Hall in Saxony,

(drawn up by Mr W. H. Ludolf.)

Sir,

Your Letter of the 25th of January rejoyced us with the account of Gods supporting you in his work, and giving a gracious blessing to some other endeavors for promoting of real Christianity in Germany. We shall always be glad to receive such Informations, and thank God if our example here in England contributes towards the incouraging other parts of Christ's Church, to take the main Concern of the whole body into a serious Consideration. You have our hearty wishes, that your Attempts about mending the Education of Youth may prove more and more successful, and conduce to the rendring Studies more useful in humane life and more subservient unto Temporal & Eternal Happiness. For want of this Method a great many do not devote their Talents to Gods Glory, nor use them in a right Christian way to true Gospel-Purposes. Which by sad experience in Church & State every where, hath hitherto produced great Prejudices to the Universal Church, and weakened very much the Protestant Interest, affording sad Speculations to a Christian Observer in this dismal Juncture of Time. We have reason to praise God for putting some people upon endeavors to remove the Causes of so much mischief; and as our Societies here do grow by Gods blessing in number and strength, producing good fruit of spiritual improvement and charitable works, especially in Erecting Schools, for the Instruction of poor Children in the Principles of the Christian Religion: so we with you heartily Gods Direction and Assistance in your undertakings, which have such an affinity with our Christian Scope.

Reverend Sir,

I have communicated yours of the 24th N.S. to the Society for Propagating Christian Knowledge, who do exceedingly rejoyce that their pious Designs (wherein the Glory of God and the Good of Souls are their only Aim) meet with so great Approbation in your Parts. They are not a little obliged to that Excellent Person Mr Robert Hales, whom the Providence of God has made Instrumental in Establishing most grateful Correspondence between so many worthy persons of the English and Helvetian Churches: all Overtures whereof they most willingly embrace. But they are of Opinion that to engage the whole body of Divines therein, is a Matter of that vast Importance, must be the work of Time, and cannot immediatly be brought to full Maturity & Perfection. They repeat the same Assurances they last gave you in relation to the young Gentleman your Son; who, whensoever you send him over, shall not want the strongest Recommendations of every Member of this Society. That God would bless the Zealous Endeavors of all Good men engaged in the Promoting of this Cause, and particularly of the Pure & Evangelical Churches of Switzerland are the most hearty Prayers of our whole Body, and especially of

Reverend Sr

Your most devoted servant

By Order of the Society. John Chamberlayne.

XXXVII. Dr Evans's Catalogue of Books printed in the Welsh Tongue, which he thinks proper to be sent to the Correspondents in Wales.

1. Bishop Jewels Apology.
2. Dent's Plain way to Heaven.
3. Practise of Piety.
5. A Bp. Usher's Method of Self-Examination.
6. A Discourse to the same purpose Originally in Welsh, by Mr Owen, then Inquisitor Vicar of Wrexham.
7. Brough's Devotions.
8. Quadriga Salutis, by Dr Powel, Originally in Welsh, and by him Translated into English.
9. Whole Duty of Man.
10. Baxter's Call to the Unconverted.
11. Mr Gouge's book.
12. Shepherd's Sincere Convert.
13. Several small Tracts by Morgan Lloyd, Originally in Welsh.
14. Hannes y Fydd, Originally in Welsh.
15. Bp Griffyth on the Lords Prayer, & on the Creed, Originally in Welsh.
16. Bp. Ken on the Catechism.
17. Oxford Catechism.
18. Bp. Williams's Catechism.
19. Plain Mans way to Practise & Worship.
20. A Dialogue between a Protestant & a Papist.
21. Christian Monitor.
22. Dr Sherlock of Death.
23. Bp. Prideaux's Euchologion.

of Llewelyn Dyfri's Religious Poems.

25. Answer to the Excuses for not coming to the Sacrament.
26. Foulk. Owen's Collection of Religious Poems.
27. Tho. Jones's Collection of Religious Poems.
28 Familiar Guide.
29 Help to Beginners.
30 Ashton's Method of Dayly Devotion.
31. Pastoral Letter.
32 Dr Bevenidge's Sermon.
33. The best Companion.
34 Unum Necessarium, a Discourse of Prayer, Originally in Welsh.

There is now in the Press

35. Bp. Taylor's Holy Living.
36. Christian Guide.
37. The best Guide.

XXXIX. The Societies present Answer to my Lord of Bristol.

(drawn up by Mr Lloyd)

Reverend Sir, March 2. 1709/.

I have thus long deferrid returning you the Thanks of our Society for your Excellent Letter, in hopes of being able by this time to have given you an account of some good Effect of the Proposals in it, which the Society receivd with a great deal of Satisfaction, and hope to see the Success of by the blessing of God, as soon as they can be put in Execution.

As soon as I had communicated your Letter to the Society, they took care to have the Proposals for bringing over the Quakers laid before my Lord Arch-Bishop of Canterbury, who very much approvd of them. But his Grace thought fit to defer resolving any thing about that matter, because your City of Bristol is so overrun with Quakers, and therefore principally concernd, till the Bishop of Bristol comes up to Town, and then his Grace will consider it with his Lordship, and some more of their Brethren the Bishops, and Mr George Keith. When they have done this, and are come to any Resolution in it, you shall be sure to have a farther Account from me.

The Society doth very much rejoyce to hear that your City is so heartily engaged in the truly Christian Work of setting up Charity Schools, to which they wish all possible Success. It hath pleasd God to give such a blessing to their Endeavors of that Nature in and about this City, that there are at present above a thousand poor Children clothed, and carefully Instructed in the Principles of their Religion, and other things that may make them useful Members of the Publick, who otherwise might have been the greatest Nusances to it.

Here is lately Publishd a little Treatise called the Seamans Monitor, of which

the Society has ordered a dozen to be sent you. It is to approved by the Society that they have resolved to dispose several hundreds of them on board his Majesties Fleet, and to send a quantity of them to the Plantations. This book might certainly be of great use in a City of so large a foreign Trade as yours is: for we cannot hope that your Seamen are better Christians than they are in other places. If our Mariners could be Reformd, and brought to the Knowledge & Practise of their Religion, what blessed Instruments might they be of Propagating Christian Knowledge all over the World? You are therefore desired to recommend this book to Sr John Duddlestone, and any other of your Merchants that may be likely to concurr with our Designs in promoting the Interests of Christianity.

The Account you give of the State of Religion in some parts of Wales is very Melancholy, nor do we hope to have it mend very much till a better Provision be made for the Clergy there, whose Learning will be proportionable to their means of attaining it. What the Society can do towards making them better Christians by sending them books of Religion, you may be sure shall not be wanting, and there hath been sufficient Care of this taken already in some Counties both of North & South Wales.

The Society desires the Assistance of your Prayrs for the blessing of Almighty God upon their Endeavors for promoting of Gods Glory in propagating Christian Knowledge. They recommend you and your Labors to the Divine goodness, as does

&c.

John Chamberlayne.

XL. The Letter of the Society to Mr Adamson of Dunbar &c
(Drawn up by Mr Chandler of Lichfield.) Febr. 18. 1700/1.

XLI. The List of Books & Papers sent to be sent to the Correspondents.

March 3. 1709/1.

Dr Woodward's Book, and the Abridgement thereof.
Mr Yeates's Book. The Hist. of ye Society's for Reformation.
Help to a National Reformation.
Bristol Account. of ye Corporation for ye Poor at Bristol.
The Account of Societies. in Eng. & French.
Pastoral Letters.
Orders for Schools.
Bedfordshire Account. of the Society of ye Clergy.
Proposals about Lending Libraries.
Form of Subscription.
Rules for the same.
Dr Woodward's Sermon.
Dr Bray's Sermon.
Christians dayly devotion.
Mr Keith's Broad sheet. A Serious Call to ye Unconverted.
Christian Scholar.
Account of the Sufferings of the French Protestants on board the Gallies.
The Church Catechism divided into 5 parts. And Explicat. of ye Ch. Catech.
Vindication of those who give Information of the Breach of the Laws.
Earnest Persuasive to the Serious Observance of the Lords Day.
Kind Caution to Profane Swearers.
Account of the Nature & Design of Charity Schools.
Account of the Several Societies in French.

1 Account of the Nature and Design of Charity Schools.
2. Dr Woodward's Sermon for Promoting that Design.
3 The Form of Subscription.
4 Orders for the Schools.
5. Dr Woodward's Account of the Religious Societies, wth the Abridgement thereof.
6. The Progress of the Societies for Reformation.
7. Bedfordshire Account of the Societies of the Clergy.
8. A short Account of Societies in English and French.
9 An Account of the Corporation for the poor at Bristol.
10 Account of the Sufferings of the French Protestants on board the Gallies.
11. The History of the Societies for Reformation.
12. An Help to a National Reformation.
13. A Vindication of those who give Information of the Breach of the Laws.
14. A Kind Caution to profane Swearers.
15 Earnest Persuasive to the serious Observance of the Lords Day.
16 The Pastoral Letters
17. The Christians Daily Devotion, by the Author of the Pastoral Letter.
18 An Exposition of the Church Catechism, printed by W. Hawes.
19 Dr Bray's Sermon, preached before the Mibrionaries.
20 Proposal & Rules for Lending Libraries.
21 A serious Call to the Quakers. In a broad sheet.

XLI. Copie of the Societies Letter to Mr Robert Hales.
(Drawn up by Dr Kennett,) 11. March 1700/2.

Mr Chamberlaynes Letter to the Chairman of the Society (who then was Sr Humfrey Mackworth) desiring to quit his Secretaryship.

Petty-France, Westminster. 5 March 1701/2.

Honord Sir,

Having lately had the Honor to be again chosen Secretary of the Corporation for the Promoting of the Gospel in Foreign Parts (the Business of which, I find will soon engross a great part of my time) and being put into the Commission for the Peace, and elected a member of the Society for Reformation of Manners, you may easily believe that these Employments together with other necessary Avocations will rarely leave me very Idle. For these Reasons Sir, it is my most humble Suit to the Honorable Society that they will please to grant me my Quietus, and Excuse me from my further Attendance on them as their Secretary. Not that I design wholly to withdraw my self from the Society, for I most humbly desire always to be accounted one of their Members, tho' the most Unworthy, and it is my duty to acknowledge that when I sought to be admitted into that Venerable Body, I deemd it the greatest Honor & Happiness that ever befel me, and I have had no Reason to alter my Opinion. Therefore what I mean is, that I may be excused from a Constant and Obligatory Attendance on the Society as Secretary. And I crave leave farther to Assure them, that I will always continue to serve them to the best of my Power, and if they think that my Neighbourhood to the Court and Secretaries Offices can render me never so little useful in the Foreign Correspondency, I will particularly oblige my self to manage that matter as well as I can.

My next and most humble Request to the Honorable Society is, that if I have found any Favor with them, that they will permit me as the only reward of my past Labors, to recommend to them a Successor, of whom I will give only this short Character. That I have known him these 3 or 4 years intimately, that I am sure he is well apprizd of the business of the Society, that he can go through with an Employment as well and much more Expeditiously than most men, and lastly that he desires so to be engagd in the Service of your Society, as to ly under no Temptation of looking out for business in other Places. Having said thus much, it is almost needless to add that I mean my Assistant Mr Wanley, whom if the Society shall please to appoint my Successor, I shall always be ready to shew my self his Assistant with the same Chearfulness, Zeal and Fidelity, as I am, and ever will be.

Honord Sir

Your and their most Humble
& most Devoted Servant

John Chamberlayne.

Mr Wanleys proposal for a fair Journal

Since this Honorable Society has been pleas'd to Order their Secretaries Assistant to write over a fair Copie of their Journal Orders, &c. and it being probable that the said Copie so fairly written, may happen to be seen & perus'd by persons not well-affected to the Society, as well as by those who are: And it being a Transcribers duty to Copy exactly & faithfull after his Original, without the Taking upon him to Correct & Amend what he is only to Write after: It is humbly desired by the said Secretaries Assistant, that in Copying the said Journal &c. he may be allowed to make some Amendents of lesser Consequence, such as making or Altering the Points, where it is Necessary; or Keeping to the Common & Received way of Spelling those Words that in the Original are written otherwise; or Rectifying the apparent Blunders and Mistakes of the Writer, which seem to be occasioned by haste or heedlesness.

And forasmuch as very many Expressions in the Journal do seem either not so Clear as they might be

not Worded ~~near~~ with sufficient Caution, Instances where of may presently be shewn: It is with all Humility proposed that there be a Committe appointed to Inspect the Journal, & make such Amendments thereunto (without altering the sense as they in their Wisdom shall judge convenient and that it be an Instruction to the said Committee that all along they have a regard to Posterity, who no not knowing the persons mentioned in the Minutes, & other ~~and~~ particular Circumstances, may, perhaps, not so easily apprehend many Expressions which to us appear and intelligible enough

The Keeping an exact Journal (the Minutes of which are taken in great hast by the Secretary, who has no leisure for Consideration) is of great Moment to the Society for as by the help of it, all Orders, Resolutions & Transactions are preserved from perishing; so (tis humbly conceived) it may be of use in other Respects, since it plainly shews that such a particular Gentleman was at such a Place, with such Company, at such Time, &c. And if upon this, or any other Account, the Journal should be sent for out of the Society & Inspected by Strangers: Itwould be wished that it were a Book every way Sutible to the Dignity thereof.

a proposal for the propagating of the blessed Gospel amongst all unevilized Nations of the Universe humbly offerd to all Charitable Christians, who may otherwise contribute therto in some of these ways following viz. By their authority Example or prayer.

Christianity ever since the first ages of the Church has made but smal progress for reasons best known to the author of it, but what ever they may have been heretofore; I think our times doe seem to give greater Invitations to well disposed Christians, to make some fresh Efforts to spread abroad the blessed Gospel than any proceeding age. for Europe being that Quarter of the Universe, where Christianity is most generally professed; & Europe an Christians the people that are best skilled in Navigation, & ours, amongst the rest of the Northern ~~Gentile~~ Nations, having acquired as great insight in knowledg of forrein Countries as any other: these things I say) make me to think that a Work of this nature could never a been more easily attempted & successfully gone about, than now in times of peace & tranquility. How can we better demonstrate our

Gratitude to almighty God for the purity of the Gospel we enjoy; & for the great riches & strength — that to this Nation tho the successfulness of our Mariners affairs than by employing a few of our Members about so noble a Work We have now easy access to most unenlightned Nations which will make a task neither hard nor difficult to transmitt — Missionaries to instruct them. Besides, there are some of the more Ignorant, who seem to be weary of their Egyptian Darkness, & would tenderly embrace any one that should offer to conduct & guid them into light & the Day spring. I am well assur'd that if many of our age did but think that a Work of this Nature could be successfully set about, they would be ready enough to lend their helping hand to promote it. Wherfore, Let us proceed upon the same reasonable Grounds of probability, as we ordinarly, doe in our worldly affairs; & we need not spend much time in cautious diliberation, should any discreet person lately come from a remote newly discovered Forthwith Countrey inform some prudent Merchants of what Commodities it afforded, & the truth of this information could be attested by others: doubtless they would, without much perswasion, be prevailed upon to send a shyng thither & endeavour to

trade with them. our Case here seems some what paral=
=led. I have fan some Ignorant & Barberous Nations, who, having had some Converse with Europeans, have been very fond of their Company, admired their persons & Knowledg; & neeces very ready to Imitat their Custom & Manners & would, I am persuaded, have been ready enough to have imbraced their Religion & manner of Worship, if the persons had had Zeal & piety enough to have informed them; & had shown, that their precepts practicable by their own Examples. I doubt not but that the Experience of severall other Travelers can testify the like, if the will, without prejudice, speake their Sentiments of the matter. What should then hinder us to make a Tryal? since there are as great hopes of Success as there can be in a matter of this Nature: & it may be gone about with a little Charge & trouble in our age as can be reasonable desired. For unless we would have God Almighty to doe all we cant expect that we should be left to doe less a very small Sum here from every Member of the Nation collected by authority, would be sufficient to defraie the Charge of a Considerable Number of men to be sent abroad as Missionaries to most of Ignorant Nations. should the great Council of the Nation,

by his Majesties concurrence, thenk fitt to permitt one-
penny to collected from every subject whether poor or
Rich of this Kingdom the Rich might make good what
the poorest could not, & more if they thought fitt
a considerable sum would from thence arise which
toghether with the extraordinary - voluntary
Charity of the more zealous & pious of our Land
be sufficient to fitt out & maintain a great many
prudent & zealous Divines, & a sufficient number of
sober & Virtuous servants to be sent in small compa-
nies, to most of the uncivilized Nations, two or three
grave Divines with as many more sober young Stu-
dents, & a sufficient number of honest servants, might
be sent in each company to as many different places
as we could: & might be allowd out of this contribution
a good Encouragement to live decently in those strange
Nations, without being burdensome & chargable to the
people that lived amongst whey would be thereby enabled
rather to confer than receive benefits; & might be con-
stantly imployd in doing all friendly offices to the
society they lived amongst & making it their cheif busi-
ness shew a good Example: & voluntary to keep schools
& instruct their youth in all usefull Learning / more

especially in the fundamentals of Christianety) & endeavouring to ingratiat themselves with the Head men of Towns & Families, they might be thereby permitted & instruct their sons, who, when they were of age would not fail to be Instrumental, both by their authority & example to draw great Numbers to their imitation they might make it their first business to acquire the Language, & proceeding (as has been already said) they could not fail by the blessing of God, to succeed in their Labours & altho Works of this Nature cant be effected at once yet that once sett about, we should daily make some progress, but if we never begin & lend a helping hand, a bare wish, or a Lord have Mercy upon them, will nevert doe them any good Now since it is not only possible but also feasible, & that with much less charge & difficulty of us may expect: Let us in Gods name make a beginning, & the greatest difficulty will be over If one penny can be laid out better Let not so good a Cause be starved for want of it you'll never miss it at the years end, Venture a penny or two at this Lottery It is full of valuable prizes, & you will be your one fault, if you meet with a Blank He will my life you'll never have Cause to repent of your too great Liberality in this affair It is the Interest of us all that this Blessing should

succeed. It will bring a blessing upon every Degree of Men among us, whether in Church or State. Almighty God has frequently been pleased signally to appear in the preservation of our Church in times past, & ther's no doubt but that he will now bless such extraordinary Charity with extraordinary Testimonies of his Favour; if we should all enter into a confaderacy against Satan's Kingdom abroad, would be an usefull & Innocent Diversion for our Active spirits, which are now too often employ'd in censuring & finding fault with each others principles & practices here at home. Here they might find Employment enough, & a subject truly innocent & Virtuous to discourse off viz the manner & means how to effect this noble Design; and at the progress that were made in it, & the success they meet with. Here would be an object to try the zeal of those that think they never can doe God good service without they bring some over to be proselyts to their opinion they might be sure that their zeals could never here be missemployments about the Matters of indifferency, but about a Work absolutely necessary. & Here we might also find an object to bestow some of our superfluites upon; & be sure of a reward let the success be never so small. Now all of us in general being thus employ'd in a War against our Common Enemy abroad & levelling all our aims at this mark, should men lay aside all our by Ends, & be joyned in a charitable union. Our Church~~urch~~ would thereby

enjoy peace & Tranquility here, & all its Members (that were the blessed instruments of their Work) be crowned with Eternal happiness hereafter. O what a Happiness would it be Instrumental in saving of other souls & to gain a Kingdom to our selves! O happy ~~Charity~~ charity to convert others from their sins Ignorance & Follies, & to have all our ours sins Ignorance & follies remitted! Thrice happy will that age be whose zeal is thus imployd, & thrice happy they who are accounted worthy to be Instruments of carring on so noble a Work That state needs not fear intestin Broils & commotions at home, whose subjects were unanimously fighting abroad to conquer Nations to the blessed Jesus we need not doubt of meeting with good returns in Merchandizing when we ventured abroad the glad tidings of the Gospel Come then and let us unanimously fall about the propagating of the Gospel: & not any longer rend & tear the Christian Church in peices by separating into sects & parties, saying I am paul & you are of Appollos. Are we not all Christians? Members of one body whose head is Christ. Doe we not all agree in the Essentials of Religion, to love the Lord our God with all our heart &c & our Neighbors as our selves. Let us not spend our zeal about matters of indifference, but joyn in a confederacy against the common enemy of

Mankind, & dispossess him of that dominion he has so long usurped over so great a part of our fellow-creatures. Let us now shew our Love to our blessed Redemer by loyalty endeavouring to subdue those have so long stood in rebelion against him. Did I say to our blessed Redemer? yes went to our selves, who have so many sins to be forgiven which cant be more effectual blotted out than by such a universal charity. For at the same time we convert an ignorant Brother we labour most effectually towards the salvation of our selves. How can we better redeem misspent Time than by thus doubling our diligence by using our utmost endeavours to reform our own part home & convert our Neighbors abroad & can we think that our blessed saviour who was at such pains to save us) will be pleased with the neglect of our endeavouring to save others or will he be satisfied with our bare wishes & prayrs for the conversion of the heathen words so long as we doe not move a step to promote it, or lay out one penny to carry on so Necessary a Work will he accept of such free Will offerings as cost us nothing? or will he reward a Re ye cloathed, or Re ye fed with a come ye blessed &c. No No the good samaritans did more then this before he gained our saviours commendation for his Charity. Let us if we will approve our selves to our Master) take pitty

upon the distressed Condition of our Neighbors souls. Not like Pharasee & Levite go unconcern past by them Letters not trust to our numerous prayers & Fastings as they did: but Let us study to approve ourselves to God not only in word but in deed also & Let us shew our faith by our works. Come, Let us Imatate the blessed Jesus who left the glorious Mansions above, & humbled him self to come amongst us, & endured fugities hard thips, Calumny & Reproach, yea- Death it self to promote the happiness of Mankind And Let us follow the Example of the apostles, who were most zealous Imitators of their Master, & went thro a sea of sufferings to propagate the blessed Gospell I say Let us also follow the foot= =steps of the primitive Church, which, for several ages, with undaunted Courage spread abroad the glad Tidings of the Gospel in spite of all the bloody persecutors who endeavoured to obstruct the same. Have not we as great reason zealously to promote the happiness of our Brethern as they. It would undoubtedly have been easier for them to have rested content with labouring to convert their Imedial Neighbors & Tribes; but their Charity was more extensive, & so ought ours to be. for tho' we have work enough at home to reform our Brethren, & make too small progress in it yet we should most make the less it your Charity die esp. & it self & grew more universal. for the best way to know Good, is to doe Good. We need not be discouraged at the small

success that the Church of Rome has meet with in attempts
of this nature; for That which makes their Missionaries so un-
successfull, is because the proceed not after the same-Methode
our saviour & his Disciple did; make their cheife Efforts in
such Kingdoms & Nations as are famous for Riches &
Grandeur, raping by the poor Ignorant & less noted people
whom they would find fair more ready to harken to any that
would offer charitable be to enlighten their dark understandings
Their humble-sense of their own Ignorance renders them
much more capable of our charity than at present either
the Turks Chinese are & therefore having a greater thirst
after Knowledg, & being less prejudiced against Christianity,
having few or principals of their own that they pertina-
ciously adhere to, we might expect to meet with a greater
success amongthem We have also the great reason to suppose
that both at home & abroad. the Church of Rome does much
aim at the making of her proselytes happy either here or
hereafter, as she doe at the inriching of their Clergy, & en-
largeing of their Spiritual Monerthy some of the Inno-
vations that that Church has brought into Christianity
doe not a little regard their progress amongst the more
understanding people of the heathan World & with all Crowned
heads they find but cold reception upon the account

of the popes attributeing to himself, the power & authority of dethroning Kings & freeing Subjects from their allegiance with the persecution the Emperour of Japan raised upon that account, who ever since has prohibited all his subjects to have any commerce with any Christians except the Dutch who dare not own themselves to be such. The small success that Christianity has hetherto made among the uncivilized americans need not discourage us from attempting of what is here proposd. For if we doe but consider how our Colonies in those parts were at first planted, & doe still continue to be a receptable for refuse of these Nations, its a greater Wonder & Merry that they have not quite shook off all Religious ties & perverted rather than converted those that came amongst unanimously but if we would unanimously joyn in this Enterprise, we need not fear of meeting with Success sutable to our Diligence. Thanks be to God we have the purest faith of Gods word professed, & in some measure practisd amongst us No Church can offer its proselyts such a pure form of Doctrine, the true naked genuine sense of Gods Will of Naught free both of superstion & Enthusiasm Theres nothing that tends to the Happiness of Mankind either or hereafter that is by the great bounty of God freely revald in the scriptures

for C

faithfully explaind by our Church Is there any thing that can tend more to the happiness of all degrees of men than Charity: that darling precept of our mother the Church O then God forbid that we should any longer diminish our own happiness of neglecting to contribute (as far as we can) to advance the happiness of others But Let us to the outmost of our power promote the extention of Christs Dominions to the remotest corners of the Earth. Let us not eat this our sweet Morsel in sureti. but make out Fun=ds that brethern be partakers of our dainty food which like the Widdows Cruise with daily increase by bountifully impparting it to the Indigent By these means our Church may be for ever established in the quiet enjoyment of the purity of the Gospl, & Governors & Members crownd with the Blessings of this Life, & of [illegible] to come.

postscript

For the better understanding of the foregoing proposal it is to be observd that (according to Dr Chamberlayn's Computation) the Number of Inhabitantants in Such that general contribution of one penny for each person young or old rich or poor, would raise a sum amounting neer to thirty thousand pounds: q[h] would be a plentifull allowance to fit out & maintain above an hundred Missionaries & a suffi:

=cient Number of servants, who should not mind any secu=
=rity, but zealously pursue what they voluntary undertook
Altho there may be found several persons in the Nation
unable to pay their pence a peice yet I doubt not but that
many others may be found who would give pay 2 pence ye
2a pence a peice or twelve pence, & not think it ill bestowed
if 2 twere carefully apply'd to the afors use. This Work wants
nothing so much as a good begining; for if 2 twere once
fett about, it could not by the blessing of God (wch we are
assured of) fail of succeeding. The afor said Contribution
might be gathered by the Minister of each parish or some
person whom he should thing fitt to intrust w^t out making
any abatements for their trouble as is customary in collecting
other monies, & then faithfully delyvered to the Bp of each Dio
cess, who doubtless out of a zeal this noble Design, would take
care to see it rightly apply'd ~~to the afors use~~. It is heartily to be
wished that we should make a begining in so necessary a work
that we may not be any longer upbraided with our too great re=
=missness in this point of our Duty to God & to the world.

In plena Quartichali Sessionu pacis Regis tent apud Civitat Bunelm in Com Bunelm pro Com predict decimo die Aprilis Anno Regni Willielmi 3ti huius Anglie &c duodecimo.

His Majesties Justices of the Peace for this County taking into their serious consideration his majesties Roy all proclamation for preventing Immorality prophane &c & being desirous to render the same as effectuall as is possible to that good end it was ordered for in this County doe hereby order & require all their Constables petty Constables Church Wardens overseers of the poor & other subordinate officers that they take the utmost care in their severall & respective Jurisdictions to prevent excessive drinking & to that end to give notice to all & every the severall persons selling ale or keeping any publick house within severall & respective Jurisdictions aforesaid they doe not presume for the future, to keep any Company drinking or tiplers at late unseasonable hours nor at any time on the Lords day upon paine of being suppress, And it is hereby further ordered that all & every the said officers take care as much as in them lies to prevent any persons from travelling or exercising any trade on the Lords day and from playing at any sport or game on the said day & that the said officers faile not to visit

every Ale house or other publick house neither keepeing
Iurisdictions on Sundays in the Evening to find out
such offenders & a forfeit and that they & every the said
officers doe without fale make information to some
one of his Majesties Iustices of the peace of all & every
such persons as they shall find offenders in any of ye partic-
lars a forsd against & punished as by Law directed and
that all officers concerned may doe their duties it is hereby
by acquired all Chiefs Constables &c may have notice
of the same It is likewise acquired that this said order
be affixed to the market Crose or othermost publick
place of every Market Town within ye Country.

Qu. The following Queries were sent me lord yesr
Would it not be highly expedient for my Lord of Canter-
bury in conjuntion with the rest of my the Bishops to
propose a Bill against the next sessions of Parliament
for the more effectual suppressing of Immorality &c & for
the incouragement of Piety & Vertue!

2. Whether it would not be necessary, after such a Bill in pro-
posed to have it first presented to the House by some
eminent Members thereof: & that every Bishop should endeavour

to make the best Interest he can among the Parliament men
in the Procere in order to promote the same.

3 Whether the King shoulds not be solicited to lay his com-
=mands upon all his dependents that sit in that Lower
House to forward the Bill all they can. For I'me assured
that the Court partly were the great opposers of Sr John
Shelips good designs in the Last sessions of Parliament.

4 Whether application ought not to be made to his Majestye
in behalf of Sir John Shelips, that he may be advanced to
some distinguishing post of Honour & profit, as a re-
ward of his great zeal for the interest of Religion.

5 Whether particularly some shoulds not be taken of the
Isles of Guernesey & Jersey & rather some small Tracts should
not be translated into the Manks Language for use of
the Isle of Man.

6 Whether it would not be for that Interest of Religion to have
some prudent Clergy-men put into the Commission of
peace in all the Counties of England, who might likewise
be assisting to their poor Brethren by relating them when
the are overcharged in their Sessions & Taxes?

A Memorial for the Preservation and Furtherance of Religion — by Monsieur Benoit Minister of Delft

It is certain that zeal for Religion grows extreamly cold. The infinite disputes about Opinions & the Licentiousness of Innovators (who make problematical the most holy Truths) have every where occasioned a certain Disquet for piety, which upon that account is now a days much decayd & very scarce.

This Looseness has passed from Doctrines to manners. & their is nothing more rare than the Practice of Christian Virtues. The Common People want Instruction, because they want the means of receiving it. Its being preached to them is not enough because to hear it they must go to look for it. They want some easy means, such as may Excuse them from Study & Meditation, such as may carry our Doctrine ~~th~~ to their very Doors, & in a manner insinuate it into them without their thinking on it. They who are above the Common sort of People are not free from this Accusation. There are but too many who have a Disquet or Aversion for the Ordinary means that may procure it for them.

These Considerations have moved divers persons in different
1 places, to seek such means as may prevent a greater Indif-
ference, & Stop the progress of a Remissness so very pernicious.

Among others, those who Compose the society for England are the most Remarkable as well for their Number & Quality as for their Zeal & activity, & for the good Effects of their Diligence & application — They seek Correspondences every where.

1 To Communicate to one another some advices, useful for the Reformation of manners, & for the Restablishment of that Doctrine which is agreeable to Piety.

2 For the Distribution of such small Books as are written to Instruct the people & Reanimate their Zeal.

Their Desire ought not to be Rejected 1 Because it is most agreeable to the spirite of the Gospel & very worthy of Christian Soules.

2. Because there is no real Inconveniency to be feard from the forming of such a Correspondence with them.

3 Because out of it there may arise much Profitt by Reviving in mens hearts the Principles of a good Life & putting a Stop to the Disorders which are Occasioned through the Want of Instruction in most people, & the little sense they Generally have of the Necessity & Importance of the Duty's of Religion.

4 Because instead of the Governments having reason to apprehend any ill Consequencies from thence nothing can

be more Advantageous to their inward quiet & the Union of their Members that their being how to live soberly & Godly Every good Christian being Necessarily a good Subject Nay it is yett of greater Necessity in these Provinc than any where Else.

1 Because as tis already observed, there are many persons of all Orders who Neglect all the Dutys of piety, whether they be publick or Domestick, as for Example abroad, sermons, Communion, Assemblys, & at home Lectures, prayers &c 2 Because Ordinary Means have not that Vigor that is requisite, whether it be upon the account of the Diversity of Sentiments, or that the Discipline is short & not sufficient to yield a Remedy to every thing, or because the authority of the Ecclesiastical Bodies is very much Limited & the method of Censuring out of use It cannot then but be to Introduce new Methods to supply what is wanting to the old, after a manner almost insensible without Rigour.

Therefore the proposed Correspondence may be very usefull & to forme it their is only required.

4 1 That Sufficient persons be willing to associate themselves to Correspond with the like societies settled else where, to write to them; to receive their Letters, to

Communicate to them Books of piety, fitted to the Capacity of Every one, simple Easy, moving & proper for an Instruction & Edification.

These persons must if possible add to Piety, Credit weight, & Capacity, to give the more force to those Impressions which will proceede from them ~~tho~~ per Church Men may be excluded from it, whether it be least the Habit which most of them have acquired of Disputing upon every thing should make them unproper for a work of Peace, or that it is supposed the State will not be willing they should correspond with Strangers.

Or if they be called to it as being most Capable of Writing, such of them must be chosen as have proper Qualifications, the Governments leave being first had upon-condition of giving them from time to time an account of what is done, & of some persons of at the head of the Society who may be willing to Engage the Design of the Reformation of Manners.

2 That a Kind of Regular Councell be formed without preminence where every one may

preside in his turn, & their Deliberations be registred by some appointed persons, who may be removed from time to time.
3 That there be some body Instructed with the Care of Receiving Letters & Advices, & give an account thereof.
4 That the Society may meet on certain Days & if it be Numerous, that then it may form a Smaller Assembly or a Committee Composed of a Regulated Number before the meeting of a General one
5 That there be a Small Fund established for the Postage of Letters & other Charges relating to the Society shall have approvd of them.
The Designs of the Society may be Carryd on further when we have seen what good effects it will produce at first:
There may be added to what has been said, about the advantages of such a Correspondence that if any one of the societys established else where should attempt to extend it self beyond the just bounds of its Design, as for Example to meedle with

politricks with the Goverment of Churches & with Ministry &c- The Corresponding Societies may be in such a case be in in a Condition to oppose the Undertak=-ings of those that Inclined to such Innovations

A Memorial concerning the preservation of Religion composed in the Month of April A.D. 1698.

There might be proposed to his Majesty of Great Britain some-
method of opposing the progress of Popery, which by little &
little ruins the Reformed Religion all over Europe. His Majesty
has already before his eyes, the Losse which the Reformed Religion
has sustained during the last Centuries & he knows for certain
that they have been occasioned,

1. First By the Diligances of the Church of Rome, which
loses no opportunity of keeping united, all the Potentates
of her Communion, in the design of propagating that
Religion, even when they are in war among themselves,
which, in fine, does sufficiently stop the Current of such mis-
fects as spring up in her Bosom, & might weaken her by Sepa-
rating from it.

2. Secondly By the little regard the protestants have to their
own Deffence; since they have neither the common bonds
of Union in affairs nor mutual Correspondence against
the common Enemy, nor care sufficient to hinder the sectaries
from increasing, to the Detriment of the Truth.

The Remedy to this Misfortune consists,

1. First in finding out a Method towards an Union.

2 Secondly Informing the Sovereign Correspondence which may insure whatever happens.

3 Thirdly In suppressing all Novelties without Persecution & Violence.

Which Remedy may be attained by doing three things.

I First by conferring on some fit person in every Protestant Dominion the care of informing the Sovereign, with whatever concerns Religion; & forming in powerfull Dominions such a Council as under the Directions of the Sovereign, may examine what relates thereunto.

II Secondly in raising the dignity of the holy Ministry, in Countries where the Goverment is Presbyterian not by calling Divines to affaires of state but by placing in the holy Ministry men of Birth Merit who having fit Education, & knowing how to behave themselves, are thereby more able to distinguish themselves from the Vulgar, & have more authority in the Church under the Inspection of Sovereings.

III Thirdly by forming a General council in a convenient place to wch, all private Councils persons charged with the affairs of Religon, should be Responsable, accountable. The Functions, Authority & proceedings of such a Council may be regulated in the Establishment thereof.

There is nothing but its Establishment rither costly or troublsome & when it is once formed it will rasily find means to ease those states, which shall concur therevnto, whose Ministers also will be presented by it with all Matters cleared & digested will be saved the trouble of discussing & Examining them themselves.

The Benefit of this Method will be considerable,

First for Religion, Councie would serve instead of a Bulwark against the Propaganda fide.

Secondly It would at the same time receive a lustre & strenth by the Union which this Council would produce between all Protestants.

Thirdly It would be less troubled by Novelites, which this Councie would be always in a Condition to prevent, by ways agreable to the Constitution of each state.

Fourthly And as the Popish Dominions use Religion as a Vice to - cover their ambitious Designs, this Council might serve the protestants for the disappointing & rendering ineffectuall their plots & Contrivances.

all this may be inlarged as his Majesty shall think fit, if He be desirous of having a further insight in it — What may be added is, that He alone can undertake this great concern & propose it. Because of his Rank among Sovereign Princes of his Credit in all protestants states of his Cor-

-tancy & Resolution, which qualities are all nessary for the succes of so great a Design.

To which one may add the Glory, which would attend that Succes, & His Majesty being the first King, who since the Reformation sat upon the English Throne with all these qualities, one would think that God gave him such a Power, only to call him to so Glorious & so necessary an undertaking. His Majesty may be assured, that what difficulties may at first seem considerable, in relation to this Design will vanish away, as soon as the first steps thereunto will be made.

This project has been comunicated to the most Emenent of the Church of England, who have approved of it & promised to speak to the King about it

Mr William Henry Ludolfs Scheme about a Catechism to be composed for the use of the Greek Christians.

In obedience to the Societys order, I have looked upon the Catechisms delivered unto me. There is three of them The Grounds & Principles of Religion, according to the advice of the assembly of Divines at Westminster Dr Worthingtons Scripture Catechism The substance of the Christian Religion in the words & phrases of Scripture. out of which one may be chosen by the Divines of the Society, & with a very small alteration might be usefull to the imparting an Idea of Christian Knowledg to the oriental Church. But as this requires more time not only have it translated & printed, but likewise to prepare the oriental Church for making use of it I humbly conceive it might not be useless, if in the mean while, one sheet ones was printed containing a a word or two by way of preface to this purpose. being informed, that for want of printing in the Turkish Dominions they want books for their boys, we have ordered to print the rudiments of Christianity, to be distributed among st them.

The Decalogue, Creed, Lords prayer & the Institution of the Sacrament some places of scripture, especially such as contain practical truths a compleat systeme of Chris-

=tran Theory, is neither so necessary, nor so easy to impart
unto them, without masters that explain & inculate it: To the
paper joyned hereunto I have set down such passages, as have
occured to my mind. If they would get them into their Memory,
God might enable them in time to put them into practise
& practising those duty's wch we know. I find the surest way
to attain to more real Knowledg. at least such a little God
as a proof of our love & care for them, might induce him
of them, to bestow more Knowledg of us.

What I find necessary to be altered in the Scriptural Ca-
=techism, is: leaving out the number of Sacraments
& the question may put: which are the Sacraments that Christ institu-
ted instead of asking how many Sacraments is there.

Joh. III 16. God so loved the world that he gave his onely begotten
Son that whosoever believeth in him
whosoever believes & is Baptized is saved but
Matt. not every one that saith unto me Lord Lord shall enter
V. 21. into the Kingdom
Matth. Whosoever shall do the will of my father which is in heaven
XII. 50 the same is my brother, & thou shalt love God with all thy
soul Deut. 22. 37.
Matt. XII 12 all whatsoever you would that men should do unto you do

you so unto,,
Mat.vi. 33. See first the Kingdom of God & his righteousnesse,,
Mat.16. What is a man profited if he gain the whole world
Luke.xiv. whosoever exaltes himself shall be abaited
Mat.xi. Come unto me all ye that labor & are heavy laden, ad finem Capu
Joh.xiv. I am the way, the truth & the life, no body,,
Joh.xi.25. I am the resurrection & life who believes in me shall live though
he dyeth, & whosoever lives & believes in me, shall not dye ever
to dispose
Joh.xv.16 Whatsoever you are the father in my name he will give unto you.
Luke.xi.13. If you that are bad can give good gifts to your Children how much
more,, &
Joh.xiii.34 a new commandment I give unto that you love,,
Joh.xiv.23. Whosoever loves me will Keep my commandements,,
Jacob.i.27 Pure religion & undefiled befor God & the Father,,
1 Joh.i.7 The blood of Christ the son of God cleanses us from all sins
Tit.ii.11. The grace of God that bringeth salvation hath appeared to all
men; teaching us that denying ungodlinesse,,
1 Cor.i.30 of God Christ is made unto us wisdom, righteousness sanctification &
redemption.
1 Joh.ii.15. Love not the World, neither the things that are in the world, I say
man Love the world of the father is not in him.
1 Joh.iv.20 if a man say I Love God & hateth his brother he is a Lyar,,
God is love, & he that dwelleth in Love dwelleth in God & God in him

1 Joh. iv. 16 If a man say I love God & hateth his brother he is a Lyar,
1 Joh. iv 16 God is Love, & he that dweleth in Love dweleth in God & God
in him.
Jacob iv. 6 God resisteth proud, & giveth grace to the humble.

The eight Beatitudes

They may be put somewhat better in order & some verses out of the Psalms added which direct us to apply ourselves to God, take all our Delight in him, & put our whole trust in him.

If the society things fitt to have the Scriptual Catechism translated into Greek it will be necessary to desire Dr Woodroffe's concurrence with whom the Greek Priest lives, who may be made use of, to the ushering in, the said Catechism, amongst his Countrey men.

An Account of a society of some of the Clergy others in Lincolnshire for the promoting Christian Knowledg

Preliminary Articles.

We whose Names are hereunto subscribed, for the more succesfull Discharge of our Ministry, the promoting Christian Knowledg piety, & Reformation of Manners in our respective Parishes, (in due Regard to the Laws of the Land & Canons & Constitutions of the Church of England), & in persuit of his Majesties Proclamation for the preventing & punishing Immorality & profaness, & of the Letter from our most Revd Diocesan of the 15th of April 1699, to the Arch Deacons of the Diocess of Lincolne to be Communicated to the Clergy in their Visitations, Do Agree this 4th day of April 1700 to the following Preliminaries of a society for the mutual Advice & Assistance of each other, to the Ends & Purposes above mentioned.

1. That we meet togethter at our owne houses in our Turns, so as to be ready precisely at two a Clock to goe to the Church to Evening service & immediatly after it Enter upon the Business of our Meeting

2. That the Generall society divide from the greater Convenience of Meeting into two particular societies, the one to meet on first Monday, the other on the second Monday of Every Month from April to October Inclusively. Any Member of the Generall society to have liberty of Coming to both Metings, if he please, & all of us to agree not only in these Generall Articles, but also in Particular Articles that shall hereafter be agreed upon, looking upon our selves still but one & the same society & all of us to meet togethter twice in a year, viz. in April & October.

5. That only three shillings & sixpence be given to each of us for the charge of the seaven intended Meetings in the whole year, to gratify the servants where we meet & the Clerk of the Parish for his Attendance at the Evening Service; five shillings amongst them at Every Meeting whereof the Clerk to have one); and to be paid at the time of subscribing to him, who shall be appointed Treasurer for the year.

4. That He at whose house we meet must be Chairman for that Day unless (unless by reason of any Indisposition he shall desire some other person of the society to supply his place); He to put Every thing to the Question that shall be proposed; take the Votes; Enter the Resolutions; & read over the Minutes of what hath bin Resolved upon at the End of Every Meeting.

5. That what is proposed at one Meeting be duerly considered against the next; determined by the next Majority of Votes present & that not only Rules for our good Government, & the better discharge of our Duties, but also that all Cases of Difficulty in any of our Parishes relating to our Ministry be proposed to, & considered by such Members as are at any time present at our appointed Meetings.

6. That these Meetings are wholly designd for the Promoting & Reformation of Manners in our respective Parishes, in such methods as shall be agreed upon by the respective Societies, according to the Canons & Constitutions of the Church of England, & such Rules & Directions as we may any time hereafter receive from our Superiours

7. That if any other shall desire to come into this Society, they shall be

Received, provided they subscribe those Preliminary Articles

8. That we do not lay too much stress upon mens being of our societies & be very carefull not to make ourselves a party in the Church. That to our utmost power we assert, maintain & promote (as the will declare) the Doctrine & Worship of our Church; Making it manifest that we highly Esteem & Esteem & assist each other in so doing & that we still declare & Express upon all occassions the same Love & friendship for such of our Brethren as shall not please to come into Ours, or the like society

9. That we avoid, as much as in us lies, all occassions of offences in our lives & Conversations; & if any thing shall at any time be known or heard of any of us that may give offence, or is Unbecoming our Character, that we will friendly in private, Advertise each other of it & promise always willingly & kindly to receive; Looking upon ourselves mutually obliged to consult & Vindicate the Reputation of each other.

10. That if sufficient provision be not made by those Articles against any Inconveniences which may hereafter arise in respect of this society, the Major part of it may from time to time appointed General Meetings agree upon any other Articles, which shall be construed as the sense of the whole society, as far as they are agreable to the Restrictions mentioned in the sixth Preliminary Article aforesd

We of the Magistracy & Gentry whose Names are hereunto subscribed, do highly approve of this society; Readily joyne in it as far as comes - ours use & will to our power be aiding & assisting in promoting the good Design of it.

Subscribed by 25 of the Clergy And 4 Justices of the Peace in their Neighborhood.

Artikes of Generall Use & Conduct

In the Discharge of our Duties, pursuant to the 6th Fluminary Article; Intended as Matters Advizeable, & much Conducing to the End of that 6th Article; But yet not obligatory by any Act of this Society where no obligation lies upon us from the Rules of our Church) further than shall be thought practicable in respect of particular Circumstances) Convenient by the respective Members of it Agreed unto by the Society aforesaid on the 18th day of July 1700.

That all in our respective parishes who can Read be Advised to the getting Common prayer Books; That they make the due Responces; & observe the Rules of the Church as to Order & Decency in its Worship; and that they Contrive always to be present at the begining of the Publick Service, which we will Endeavour as much as in us lies, to have our Parishchurches Every day & the Holy Communion Once a Month.

2. That we perswade those of [illegible] years, who have never yet Communicated, to come to us some Days before the first time they propose to Receive, to be Instructed in & prepared for so great a Duety.

3. That we earnestly perswade the Heads of Families, & Direct

them to that purpose to a little Book called prayers in the Closet or some other at Discretion acquainting them likewise with their two Morn[illegible] & Nights in private also, & directing them therein. 3. That we promote the having the poor Children in our several Parishes taught to Read, & instructed in the Church Catechism, in some short Morning & Evening prayer, according to their capacities, in Religion & Good Manners; particularly representing to them [illegible] of such sins as are comon & prevailing

4. That at proper seasons we catechise the Children in our Congregations thereby fitting them against they come to a convenient age for confirmation; Making them, both before & after sensible of the Solemn & obligations they lye under upon that account. 4. That we endeavour to prevail with those whose of Lyer years to come to our Houses once a month as often as we think convenient on Sundays after Evening service to be instructed in some points that are proper for them.

5. That at present we see the several Families in our Parishes, wherein there is one person or more who can Read prelly well supplyd with these 4 books or some other to the like purpose viz.t

1. The pastoral letters from a Minister to his parishioners.
2. Prayers in the Closet collected [illegible] out of the Best Companion.
3. Dr Williams's Exposition of the Church-catechism.
4. Dr Sherlock against Drunkenness Swearing & Cursing.

To these we may add hereafter, the Norfolk Minister Letter from

to his Parishoners 2, Archbp of Perswasive to frequent
Communion, & 3, the answer to all the Excuses for not coming
to the Holy Comunion. 4, the Christian Monitor. 5, Dr Hickman's Method
of Daily Devotion. 6, his Method of Devotion for the Lords Days
the Devout Companion, Conteining Prayers & Meditations for Every
day in the week & Rules for our more Devout Behaviour in the
time, of the Divine Church of England. any of those which are
of small price, or any other at Discretion. And that they who have
small Living & Acquaintance, to bring an account at our appoin-
-ted Meetings what sum they do still want sufficient to furnish
them, that so the Society may assist them therein. Also, that from
time to time we bring an account to our Generall Meetings what
very poor People we have in our Parishes, who want & desire
better provision than is at present or is likely for the future
to be made by the Parish where they dwell.

6. That we Visit our People as frequently as we can. & then take
occasion to Enquire into the Use they have made of those Books
that they have bin furnished with, Directing them therein.
& that as well in our Ordinary Conversation as in Visiting,
we seasoning our Discourses with something pertinently
brought in concerning such subjects as may most influence
them to Goodness & that they more to win upon them, we use
all the Arts of honest Insinuation, & shun all the appearances of

of testifying our Love by the obliging Carriage & Condescention even to the Meanest.

7. That avoiding all Controversy as much as may be we make frequent Choice the common Subjects of our Sermons, & that as well in preaching, as upon all other occasions that offer themselves of Vindicating our most Holy Religion, we take care to observe the Directions given by our most Reverend Primate in the 4th Article of this Letter 4 April 1699.

8. That whenever we hear any thing spoken to the Dishonour God or Discredit of Religion, Any thing Obscene, or in any kind against good Manners, we in plain terms Reprove it, if in regard to the Circumstances We think it prudent so to do; Or however, That by our Silence & Gravity we make it manifest that we utterly disallow it. And that for the more effectuall discountenancing of all Impiety & Wickedness we fail not to Read the Kings Proclamation against Immorality & Prophaneness as often as Required, Together with the severall Acts of Parliament to the same purpose, Enjoyned to be Read likewise by his Majesties Letter to the Lord Bishop of London to be Communicated to the two Provinces of Canbury & York 13 Feb. 1699 & that if notwithstanding all these, backt with our owne Arguments against such heinous sins, together with all the most engageing methods we can use, there shall still remaine any of our flock who will not be reclaimed, we then take care that the 6th Article of our most Reverend Diocesan Letter aforesaid be duely observed by us.

9. That at the Places of Visitations we do our utmost to prevent all Excess

in Drinke & Expence by our respective Church Wardens & Parishioners. And that as soon as their Bills of Presentment are taken we endeavour to bring them with us out of Towne into good time & in good Order.

10. That we Endeavour to cure all Disorders, & compose all Differences among our Parishioners by the most prudent & suitable, the most mild & gentle Methods we can thinke of, so as to prevent if poßible their being offended with us. And where any Differences shall arrise betwixt Themselves & any of our Parish that we manage them with all Tenderness, Christian Temper & Moderation.

11. That we humbly Recomend to His Majesties Justices of Peace in our Neighbourhood (particularly to those who Honour us with their Company) the Issuing of their Warrants to the Constables of the several Parishes within their Jurisdiction to Charge all Common Publicke Houses, & that we endeavour to observe good Orders at all times, but especially on the Lords day according to the Statutes provided for that purpose.

12. That we strictly observe the 75th Canon Concerning Sober Conversation required of us. Particularly that we Avoid as much as poßible Resorting to Publick Houses; & that we Endeavour to hinder all that are herein faulty from Comming into the Ministry by punctually observing the 34th Canon, in what relates to our giving Testimonials to such as Desire for Holy orders.

13. That when Generall Matters are settled by us, we descend to the particular Offices of our Ministry & Consider one or more of them at a Meeting; Propo-sing the most proper Methods we can think for the more effectual Discharge of them; Having always a due Regard unto the Rubrick in our Liturgy, & the Canons of our Church.

14. That at our appointed Meetings we inform one another from time to time how the of Piety & Virtue prevails in our severall Parishes, together with what Methods have proved fruitless, & what successfull to the promoting the great Ends we aim at by Entering into this Society.

That we lay before our Right Reverend Diocesan at His Lordships next Visitation or the first convenient Opportunity, all the Articles we have agreed upon, & humbly beg His Opinion of them; submitting all to his Lordships Correction; & Earnestly Requesting His Paternall Direction to us for our more successfull Proceeding in this Weighty Matter.

This accordingly was done, & we received from His Lordship a favourable Approbation to all our Articles of both sorts, viz[t] the Preliminary, & those Generall Ure & Conduct.

Then we agreed (viz[t] on the 5th 13th of August 1700), pursuant to the 13th Article of Generall Ure & Conduct, to bring an account to our next Meetings of what Authors we had or knew of the Ministerial Duties, in order to our Reading them, & Collecting out of them such Methods & Directions as might be of use to us in the Discharge of our Office.

According to the Agreement on the 2d & 9th of September 1700 at our 2 next Meetings severall good Authors were brought in, & many of them chosen by the Members of the Society to be Read & Abstracted against our Meeting the severall Heads of our Ministrial Duties to lye before in our Studyes for our constant use & Direction.

Jamaica At a General Meeting of us the Clergie of this Island, who were called
Ps. 27. together at St Iago de la Vega, at the Instance & Desire of the Reverend
1700. Philip Bennet, of Port-Royal, a Comissary It was Resolved & Agreed upon.

1.o That for the better promotion & Encouragement of Piety & true Religion according to the Church of England, We be a Society for the Reformation of Manners, & the propagating of Christian Knowledge in this Island: & that the rest of Brethren the Clergie, who happen to be absent, may upon their Request be of a Society.

2.o That none of our Resolutions be of any force or authority amongst our selves, before they have been communicated & Consented to by his Excellency Sr William Beeston, Capn Genl & Governour in this Island our Chancellour & Lawfull Ordinary: & that we all humbly & humbly Request his Excellency to be the Head of our Society.

3.o That for the future any Five of us of the Clergie shall be a Quorum, to determine of such matters as shall lay before our Consideration for the carrying on this pious & Excellent Design.

4.o That such Magistrates & Gentlemen of this Island as will do us the Honour to be of this Society, be also admitted.

5.o That ~~such Magistrates~~ all Resolutions & Orders after consented to by his Excellency, shall be fairly transcribd into a Book by the Revd Rector of St Thomas in the Vale, whom we now constitute ~~towards~~ the Secretary of this Society.—

6.o That the Clergie of this Island now Associated, do meet at Spanish Town on the first day of each Grand Court, to consult about

such Methods as may be most proper for the Carrying on a Gen. Refor-
mation: & that Nothing be agreed upon by us, with is Confirmable to the
Canons of the Church of England.

7. That every Minister in his respective Parish shall Endeavour to
those, who are of best Ability, to contribute towards the
providing Christian Monitors & Familiar Guides, as well as for the poor
as the rest of his Parishioners: & that he report the success of his
Endeavours at the next Meeting.—

8 That every one of us in particular shall use his best Endeavours to
Reform all Irreligious Living & Dissolute practices within his
respective Parish; & in Order thereunto shall provide himself of a
Book of Statutes revised as we are Informed by the Parliaments
of this present Reign.

I doe approve of this Method proposed by the Clergie of this Island for the propagating of Religion, & the Reformation of Immorality.

Phil. Bennet
Rob.t Fulkum.
Dic. Valor.
John Moodie.
Ed. Gron.
Ed Stead.

St Jago. Novr. 24. 1700.

Wm Beeston.

Thomas Todd

Copia vera.

Jamaica for the Improvement & better Execution of the Articles
Sic already agreed upon by the Clergie of this Island, who met
on the 27th of November 1700 at St Iago de la Vega.
It is the Just thought & Opinion of us pEsent,
1.o That our Brn of the Clergie, who were then absent may in any
time, according to our first Article, be admitted into the Society,
upon their application to the Secretary, an approbation of
the Generall, the Head of our Society; as well as by a Quorum
-rum of our Society: & this we adjudg to be the Sense of
our first Article, as Witnefs our Second.
2.o That it is left to the Discretion of Every Particular
Clergie man to admit such Gentlemen of his Parish, as he
shall find inclined to be of our Society, & from time to
time to remitt their Names to the Secretary, first to
be approved of by his Excelency, & then by him to be intered
into the Publick Book.
3.o That the Clergie associated shall be obliged under
such a penalty as the Quorum of the next Meeting
shall determine to give the Attendance at the
place & times appointed, according as is Specified
in the 6th Article.
4.o That tho we the Clergy are obliged to meet according
to the 3d Articles yet ye Gentleman, who will Associate

with us, are under no such obligation; but if they
think fitt to be present, or only to transmitt their
thoughts to us in Writing, they shall be very kindly
& Christianly received —

That if we find anything among our selves, or in
our neighboring parishes that is scandelous, prophane
& of ill Example it is our Duties to represent such
Matters to the whole society, in Order to a Rectification
& Amendment —

St Iago de la Vega
Feb: 27 A D. 1700/1.

Richard Taylor.
John Moodie.
Thomas Todd.

The Report of John Sheate & Tho: Morrison

That we set out on Fryday August the 15th for Canterbury & the next morning we arrivd there, & the same day we rechd Dover where when the Gov first up A Chain Book, at Mr at the Ship Tavern), the place where the passengers going & Comming from France resort too) & left a Help & Papers of all sorts there, The Master of the House returnd many thanks, for the favour we had done him & promisd to use the Books & Papers to the best advantage & seemd to be a very sober man; at Mr at the Lyon which is the Post House, we left a Heap & Papers of all sorts, The like at Mr youngs Vintner at the Fountain & at Mr Richards Coffee House, & at the George Tavern, all which places we are returnd thanks for what we had done, & promised to shew them to their Guests & to make a good use of them; We understood the Major of the Place was a sober man & that Mr Mequeen the Church Minister was a pious good Man who we were assured would encourage any thing for the promoting Reformation; we had not opportunity of waiting on him or the Major, but have since sent them a Packet: The same Night we returnd to Canterbury the next day (being the Lords day) in the Evening we visited the Religious Society, which consists of about 30 who are men of Religion & meet in very Good order, & we enquired of 'em what progress they had made in relation to the School, & they told us that they had raisd a Lecture Sermon in order to promote the same & endeavourd at the same time to have a Collection at the Church Doors which

as yet they could not affect: by reason Mr Broadbrook was of a Contrary opinion, which has hitherto hindered there progress in that Matter, they told us that [illegible] which there was lately raised a School 40 Boys which he Boarded Mr Lewis Likewise acquainted us that he had made what progress he could in that Matter, but hitherto had no success by reson of many great obstructions he met with, but acquainted us that he had got severall Subscriptions towards propagating the Gospell in forreign Plantations, & was in hopes of procuring many more so desired he might have sent down about 12 of the printed Charters: afterwards we took two or three officers to the Publick Houses, & found twelve with Company in them whereof one was a Constable, & the next day convicted them before the Mayor, where were Mr Alderman Gibbs & Doct.r Taylor, a Justice of the Peace for the County. both Churchmen, who were very well pleased with what we had done, & when we came away, they told us we had done them a signall piece of Service, for which they returned us hearty thanks, & said that nothing should discourage them from following so good an Example as we have set them.

We presented to each of them, one Account of the progress in q.to gift, & severall other papers: severall of the offenders paid the same day, we having Warrants levying the Mony which amounted to [illegible] our selves, & went with them to the Execution of them we gave to Mr Alderman Gibbs & Doctor Taylor & Account of those Warrents which were not with the Constables names to whom they were delivered who promist faithfully to have put them in Execution. The whole

City was alarmd with our proceedings, & the same night we met
severall of the Constables, who were mightily encouraged by what
we had done, & returnd us thanks for the same, & promisd to
take some of the members belonging to the society out every Lords
Day, & to devide themselves over the whole City & to do as we have
done, which we understand hence by Letters they performd &
that the two above mentiond Justices goe out with them.)
As to Swearing, & Fruit being exposd to Sale, & Barbers shaving
on the Lords Day tis almost suppressd we not hearing an oath in
all the while we were there, tho we were in the severall
Publick Houses, & asking a barber if he could come to shave
of the Lords Day, told us he durst not do it being strictly for-
bidd by the Mayor.
Tuesday the 19th we went to Wingham a Town within 5 Miles
of Canterbury, where we met with severall well disposd men, who
were ready to form themselves into the society, & to whom we gave
severall Papers & Books & procurd the fixing up a Chain Book
at Mr. Richard Soughtons at the Sign of the Dog a place where
the Justices of the Peace meet there about meet once a week,
left there one Help & other Papers of all sorts, when we
parted they seemd mightily affected with what we said to them
& returnd us hearty thanks, & promisd to do all that lay in
their powers; Wenesday the 20th we visited the Reformation
Society at Canterbury which consists of about 40 most of them

men of Substance, & some of 'em of the Chief of the Town, they were very well pleased to see us & glad for what we had done & promis'd for the time to come to be not so remiss as formerly but follow the Example we had set them; for they said by our coming we had put new life into 'em, We were informd by 'em that the Minister of Hern near Canterbury, a very hearty man for the Reformation, & that he had punisht People for Swearing himself We sent one Account on Help two Reformation & papers of all sorts to him, & the same to Mr. Mills a Justice of Peace, there we left with our friends at Canterbury 3 Chain Books & other Papers, with 12. Baskets for Mayors &c, to dispose of as they see occassion, which they promist to do to the best advantage, they further told us that Mr. Alderman Gibbs & Justice Taylor were extraordinary zealous in the Work of Reformation & we went out several times to observe & punish disorders on the Lords Day & Thursday the 21 we set out at Canterbury at the Rodyon, an Inn at the Spring about six Mile from Canterbury we left Papers of all sorts, the man of the House swore & when he was rebuked & the papers offerd to him, told us he would take 'em if we were no Sonnesticks for he said a Justice made him pay for swearing who at the same time offerd him the same which he refused as supposing him to be such, there were at his House two Dragons at his House to whom we gave papers, & when it was told 'em that one was against swearing he which we feard Soldiers were much guilty of; they told us, formerly they were, but now in was much abated, that Night we came to Graves-End to the Post House where we met several that belongs to the Religious

Society, who were very glad of our Coming &c being in want of stirring up, & they all seemd very ready to joyn in the Work of Reformation We left one sheet to be Chaind up at the Post House & papers of all sorts, & a Barber to whom we gave a Black list promist to give the same in his shop They told us the Mayor was well inclined & that he had lately made a Sea Captain pay for swearing.

There was likewise sent up at Rochester, Sittingburn & Rotham one sheet at each place & one Help & papers of all sorts with which the people of the Houses were very well pleasd & received it very kindly

Robert Boothe Clerk, M^r of Arts Arch-Deacon of the Archdeaconry of Durham: To all singular Persons, Vicars, Curates within the Archdeaconry aforesaid of Durham, sendeth Greeting Whereas Catechising or Instructing Children & others, the youth of every Parish, publickly in the Church, in the Fundamental Principles of Christian Religion, is a matter of great concernment & Consideration, & doth much tend to perfect their Minds with the knowledge & love of God & true goodness & to train them up to the practice of vertue & the detestation of Atheism & Debauchery in their riper years & Likewise is of great use & advantage to others, who are arrived to years of discretion or understanding that are present at such Catechizing, & hearers thereof. And whereas by the Rubrick of the Booke of Common prayer & Administration of the Sacraments, according to the use of the Church of England (which was established & confirmed by an Act of Parliament made in the year of his Majestie King Charles the Second) It is appointed & required that the Curate or Minister of every Parish shall diligently upon Sundays & Holydaies, after the Second Lesson at Evening prayer, openly in the Church, instruct & examine the young People of his Parish that are sent to him in some part of the Catechism set forth in the aforesd Booke of Common prayer: & that all Fathers, Mothers, Masters & Dames shall cause their Children Servants & Apprentices (which have not appointed, obediently to hear & be ordered by the Curate or Minister of the place where they live, untill such time as they have Learned all that is appointed them in the said Catechism. And whereas before that, to wit by the Canons & Constitutions Ecclesiall in force) which were made by

the Bps & Clergy of the Province of Canterbury in their Synod holden at London in the year of our Lord God 1603, & afterwards confirmed by his (then) Ma=jestie King James the first) by his Letters patents under the great seal of England; & by him therein strictly commanded to be kept all his subjects both within the province of Canterbury & York, in all points wherein they did or might concern them or any of them) it is ---- directed, appointed, & decreed, that if any Fathers, Mothers, Masters, or Mistresses Children servants or Apprentices, shall neglect their Duties with reference to the being catechised or instructed (publickly in the church) that is to say, if the said Fathers, mothers, Masters, Mistresses shall be Negligent in not causing their Children servants, & Ap=prentices to come to the Church, to their to be catechised; or the s.d Chil=dren, servants & apprentices of any of them, --- shall neglect or re=fuse to come to Church & learn --- their Catechism; that then & in such case all the said persons respectively offending (respecting Chil shall be suspended from admision into the Church by their respec=tive Bishops or other ordinaries; & if they so --- persist by the space of a Month they shall then be excommunicated.
We therefore Arch Deacon aforesaid having regard to the s.d Ru=brick of the Book of Comon Prayer & the Canons & Constitutions Ecclesiastical aforesaid concerning catechising; do hereby strictly require & Command you the parsons, Vicars, & Curates of the parishes & Chappelries respectively within our Archdeaconry aforesaid upon the Lords Day commonly called Sunday next after these presents shall come to hands in the Churches

& Chappels of your respective Parishes & Chappelries, to call upon & admonish all the Fathers, Mothers Masters & Dames of Parishes & Chappelries respectively, that have any Children, servants, or Apprentices in their Families, to send, or to cause all their Children, servants, & Apprentices to resort to Church on Sundays & Holy Daies, to the End & purpose that from time to time they may be instructed & examined by you their respective Ministers in the Catechism aforesaid according to the true intent & meaning of the before named Rubrick of the Common Prayer & of the Canons & Constitutions aforesaid. And we further will & require you to intimate or Signifie to them the said Fathers Mothers, Masters, Dames, servants & Apprentices by a publication of these presents in your several Church & Chappels that if they or any of them after this our Canonical Admonition & Intimation there denounced, as aforesaid respectively, shall neglect or refuse to perform their Duties aforesaid respectively; We do purpose & resolve then thereupon to proceed against them, & to punish them & every of them, according to the said Canons & Constitutions, for their Contempt in that behalf. In Witness whereof We have hereunto set the Seal of our Office the day of in the year of our Lord God according to the computation of the Church of England) 1701

Durham. The Grand Inquest for the County aforesaid do p[re]sent these severall persons following for the Crimes offences & Misdeam[e]s hereafter mentioned

Imprimis. We do present Richard White of Newhouse in the Chappelry of Ash for having in his house severall Crucifixes, popish veetments, Mass Bookes, & other popish Trinketts the 31 day of october 1701

Item We do present M[r] Ralph Mair for haveing in his house in the parish of St Gyles, the 2 day of November last an Alter & a Crucifix over it with severall Cushions laid round the Alter in order for their popish worship

Item We do present Nicholas Lasler & his wife Tho: Nicholson Richard Mainsford Ann the Daughter of Edward Richardson Abraham Brantingham & his two Daughters all in the parish of St Gyles for being Reconciled to the Church of Rome.

Item We do present Jane the wife of Nicholas Rowell, Mary the wife of William Farrow of Farewell Hall Mary Liddle of Shinelesse widdow Barron living in the Road to Ash all in the parish of St Oswalds for being reconciled to the Church of Rome.

Item We do present Elizabeth the wife of John Smith & Thomas Smith his son Tho Barrofoot all of Stanley in the parish of Lanchester for being reconciled to the Church of Rome

Item We do present Robert Willson of North Robert Shulthorp of Ropen Hill Mill Elizabeth Hall of Lanchester all in the parish of Lanchester for being reconciled to the Church of Rome

Item We do present George Hobson Myles Garry both in the parish of Hurworth for being reconciled to the Church of Rome.

Item Wee do present Christopher Lainton & his family in the parish of Greatham for being reconciled to the Church of Rome.

Item Wee do present John Armestrong of Dalton a partly in the parish of Wheart for being reconciled to the Church of Rome

Item Wee do present William Worthy & his wife Will Lamb & his wife Geo. Waugh, John Lenyson & his Wife Jane nelson Widdow all in the parish of Kelloe for being reconciled to the Church of Rome

Item Wee do present Thomas Parkin & Thomas Atkinson in the parish of aycliffe for being reconciled to the Church of Rome

Item Wee do present Lawrence Grundey & his wife of the parish of Norton being reconciled to the Church of Rome

Item Wee do present Ann Hedley of Ushaw widdow & family the wife of William Smith of Heugh all in the parish of Esh for being reconciled to the Church of Rome

And for as much as we are given to understand that Mass is frequently said in the parishes following (viz.t) in the parish of St Nicholas & St Giles in Durham in the parish of Gateshead in the parish of Tanfield in the parish of Kelloe in the Chappelry of Croxdale in the parish of Norton by reason of the Negligent & treachery of the Constables

Item Wee do therefore present all & severall Constables of the respective parishes aforesaid for being negligent & remiss in their office.

Item Wee do present all the Constables in the City of Durham the Constable of the market place only Excepted for being Negligent & remiss in

visiting publick houses in time of Divine service & suffering tiplers & drinking on the Lords day

Item Wee do present Robert Scott Isabell Taylor Widdow & Mary Miller late widdow & now wife of one whose name is unknown to us all in the parish of St Gyles for harbouring & keeping Irish & Scoth vagabond Rogges & beggers as alias William Nicholson the younger of Shere-burne in the parish of Pittington Laborer for the same offence

Wee look upon the Execution of Justice in the house of Correction to be either by bribery or some other meane in a great manner over-seen. Wee beg of this Honorable Bench every Grand Malefact may suffer punishment according to the merit of their offence

We desire the overseers of the poor in every parish do diligently take care of poor Children that they may be put in time to schoole & be brought up in the fear of God, & be put out in time to trades or what other imploy may be thought most fit according to the statute made in the [illegible] yeare of his Majesties Reigne Witness our hands this fiveteenth of January in the thirteenth year of the Reigne of our soveraigne Lord King William the third over England &c Ano Dom 1701

Thomas Brass Tho: Weardell
Tho: Burleson Antho: Sampson
John Busby John Laine Rich Wright. John Rawling
John Wilson John Wood Rob.t Bainbrig Nicho Reed
John Thompson

The Form of Subscriptions for Leaving the Money due to Dr Bray upon Account of the Plantations.

Whereas there remains due to the Reverend Dr Tho: Bray the sum of two Hundred pounds Sterling, part of a greater sum by him advanced upon the Credit of publick Benefactions towards the propagation of Christian Knowledge on the Continent of North-America:

And Whereas it does fully appear to this society that the said sums of Money have been really & bona fide expended by the said Dr Bray upon the said Account, particularly, that Divers Ministers have been sent over & that many Parochial Libraries have been fixed in the Plantations on the said Continent: And lately,

Whereas the society has thought fit to sink the subscriptions for the plantations to which all their members were obliged to subscribe upon admittance, by Reason that that Branch of their Designs is determined, His Majesty having been graciously pleased by Letters Patents under the Great Seal of England to Incorporate a Society for the propagation of the Gospell in Foreign parts, of which most of the Gentlemen of this Society are members:

We whose Names are under-written, in Order to the Discharging the said sum of two Hundred pounds do hereby promise to pay into the Hands of our Treasurer for the time being the several sums to our severall Names annexed.

Whereas divers pious & charitable disposed Persons in the Cities of London & Westminster have engaged themselves by Voluntary Subscriptions to pay certain Annual sums towards the Raising & Supporting of Charity-Schools in the Out & Poorer Parishes of the said Cities, as by the Preamble to the said Subscriptions, Relation being thereunto had, may more fully appear We whose names are under-written, for the better & more Due effectual promoting the said Pious Designs [illegible] Application being made to us are willing to take upon us the Menagement of the same, & to become Trustees for any Sum or Sums of Money that shall be hereafter paid to us or any Person by us Deputed under our Hands & Seals, & wee do hereby Oblige our to have fair Accompts kept, of all Moneys Received & of the Disbursments of the same, to which all persons concerned may have free recourse at all reasonable Times: As Witness our Hands the ~~day~~ day of 1701

Whereas the most outragious & Monstrous Blasphemies & Heresies of the people called Quakers, are so Stragrant & Notorious, as denies of no Agravation to render them more Odious & Abhorred to all that bear the Name of Christian And Whereas the Continuance & propagation of such pernicious principles does tend Manifestly to the Ruin, & Portal overthrow of Christianity amongst us: And Whereas the Quakers have a Common Land & Treasury, which defraies the Expence of Printing vast Nubers of their Books to be dispersed, & thrown about amongst the people, by which the most of any one way, they have Gained so many thousand proselytes, & prejudiced the Nation: And Whereas a proportionable Remedy cannot be applyd without printing, & dispersing a sufficient number of Certain Books which have been Written to detect & Lay open the Horrid Blasphemies of the Quakers: And Whereas that Cannot be done out of a private purse; Therefore it is Recommended to those who are Zealously Affected to o. Ch: Religion, & the good of o. County, who are solicitous for the advancements of the Holy of God, the Kingdom of J. Christ in o. Established L.d & Saviour, the Beating down Satan under our feet, with the preservation of the Succeeding Generations from his Infection, and the Church & State from utter Confusions & Desolation; & And Lovers thy who desire the Blessing & protection of God upon their own Souls & Bodies their Families, their Estates & their own posterities.

Orders of a Schoole for the poore Children

That the maister be a member of the Church of England as by Law Established of a sober life & conversation of sufficient ability to teach Children at least to read well & to instruct them in the Church Catechism & if such an one may be gott that he be able to write a good hand & teach the grounds of ——————

That he be constantly in the schoole at the hours appointed to keep Children in order, & from time to time to observe their habits ~~[illegible]~~ to reform what he finds amiss in them by admonition & reproofs, & sometimes by severall corrections where the faults require such as those of lying swearing stealing &c ——

That he call up Two days in a week to teach the Children their Church Catechism toghether with such Expositions upon it as he shall be directed & for variety that call them to gett by heart some of most devotionall Psalms, or other suitable parts of Scriptures ——————

The maister shall use prayrs Every Morning & Evening in the schoole publickly, all the Children being present Namely the Confession in the Church Liturgy the Lords prayer after the Creed the Collect for the mornings & Evening & of the day requires) concluding with one or more of the Collects att the End of the Communion Service he shall also teach them their private prayers — to be used constantly at home when we rise & when we goe to bed — & shall cause them to come to Church as often as there shall be opportunity at least twice Every Lords day ——

The Children who are designed to receive the benefitt of this
be only such whose parents are not able to bear the charge their Ed-
-ucation - such Children shall diligently attend the schoole at the time
both Mornings & afternoons so that if any of them went leave
or just cause shall absent themselves, they shall be corrected & if after-
-wards the shall neglect to come an proove any other ways incorrigible
they shall be dismissed the schoole ———————————
The parent are to keep the Children clean washd & combd last they
shouls offensive ———————————————————
These or any other wholsome orders to be made shall be written in
fair legible hand, & read over publickly in the schoole 4 times in a year

We the Nobility & Gentry of the County of Nottingham being
willing to assist & Encourage the Clergy of the said County in that
good work which they have purposed to us in setting up & distrib-
-ting some usefull Books for the service of the poorer sort, as a means of
Encreasing Religion & suppressing the lamentable growth of Ignorance
& vice, & that a Design of this nature cannot effectually be carried on with-
out some certain fund which may be depended upon for the purpose,
doe hereby promise to pay yearly during pleasure (giving only
a quarter notice to the Receiver where we think fitt to withdraw
our Contributions) the severall & respective summs, unto our
severall names by four quarterly payments the first payment
to be made on Midsummer next 1701

This paper was subscribed by the Nobility & Gentry

We whose names are hereunto Subscribed, being deeply sensible of the great Encrease of Profaneſs & Vice which we believe in a great measure — to arise from the lamentable Ignorance obſervable amongst the meaner ſort of people are of opinion to remedy this diſcreet & diſpoſall of books & Catechiſms amongst the Common people, & makeing in Schooles, are likely to become Effectually as likewiſe to bring in a more ſerious ſenſe of their duty, & to advance the Knowledge & practice nature of Religion & piety amongſt us; conſidering that a deſign of this nature cannot effectually be carried on without ſome certain fund which may be depended upon for that purpoſe that ſuch fund may be in ſome meaſure aſcertained & that the not be too heavy the greater paiers & ſmaller having, - conſent to contribute the ſeverall & reſpective unto our ſeverall names annexed yearly commencing at Lady day 1701 to be paid by Quartily payments which liberty — at any time to with- = draw an Subſcriptions upon one quarter notice to — the Generall Receiver —

This Paper as was Subſcripted by the Clergy —

The society for propagating Christian Knowledge being informd by Mr Boyle one of their Members that you have been a liberall Benefactor to the great work that Mr Bray sub illorum Auspicijs has so successfully begun & carried on in the West Indies, have commanded me to return you their hearty thanks; they hope in a very few years to give a good advantage to this sort of Charitable Benevolence; & those poor souls in America, on whom, by your Means the Light of the Gospell shall shine with Meridian Lustre, will bless God that there are still some good Christians who when they are converted do strengthen their Brethren —

A Proposal about the Educating & Employing poor Children.
Given in by Serj.t Hook.

Some Thoughts in relation to the poor.

That Gentleman who proposed the setting up Schools for Educating the Children of the poor has certainly hitt upon the properest Method of Religion to promote Religion (the Design he chiefly aims at) & make the Nation flourish but tis pitty he did not enlarge upon a Subject of that consequence — for if due care be taken in the establishing these Schools we shall soon be delivered from the charge that is now Incident to every parish we may always be furnished with a Nursery of able Seamen pilots Engineers & indeed of men of the greatest abilities in every Science

This paper was subscribed by the Nobility & Gentry &c &c

We whose names are hereunto Subscribed, being deeply sensible of the great Increase of Prophaneſs & Vice which we believe in a great measure — to arise from the lamentable Ignorance observable amongst the meaner sort of people are of opinion to remedy this discreet & disposall of books & Catechisms amongst the Common people & makeing in Schooles, are likely to become Effectually as likewise to bring a more serious sense of their duty & to advance the Knowledge & practice of Religion & piety amongst us; considering that a design of this nature cannot effectually be carried on without some certain fund which may be depended upon for that purpose that such fund may be in some measure ascertained & that the not be too heavy the greater paying & smaller Loweing, - consent to contribute the severall & respective -unto our severall names annexed yearly commencing at Lady day 1701 to be paid by Quartrily payments which liberty — at any time to with- =draw an Subscriptions upon one quarter notice to — the Generall Receiver —

This Paper as was Subscripted by the Clergy —

The society for propagating Christian Knowledge being informed by Mr Kingsone of their members) that you have been a Liberall Benefactor to the great work that Mr Bray cum illorum Auspiciis has so successfully begun & carried on in the West Indies, have comanded me to return you their hearty thanks: they hope in a very few years to give a good advantage to this sort of Charitable Benevolences; & those poor souls in America, on whom, by your Means the Light of the Gospell shall shine with Meridian Lustre, will bless God that there are still some good Christians who when they are converted do strengthen their Brethern —

A Proposal about the Educating & Employing poor Children
Given in by Serjt Hook

Some Thoughts in relation to the poor.

That Gentleman who proposed the setting up ~~a~~ schools for Educating the Children of the poor has certainly hitt upon the properest Method of ~~Religion~~ to promote Religion (the Design he chiefly ~~—~~ aims at) & made the Nation flourish but tis pitty he did not enlarge upon a Subject of that consequence — for if due care be taken in the establishing these schools we shall soon be delivered from the charge that is now incident to every parish we may always be furnished with a Nursery of able Seamen pilots Engineers & indeed of men of the greatest abilities in Every Science

First then lett in every three or four Villages Contribute all to the maintainance of a free School which shall have a Master & dame at least a Master to teach writting reading & Accō: & the dame to take care of the ffamales & instruct them in such works as are proper for the place

A single Village can not maintain a School therefore the Towns as lie nearest togethr to a proportionable Contribution — which schol should be erected all such a place as would be most for the convenience of each Contributing parish — a Workhouse might be built adjoining thus the charges of Teachers & Utensils would be less & there need not want persons of Ability to instruct them there being a competent sallary allowd — None should be admitted before fower or continue att these Schools after twelve years of age then the boys may be dis-=pos'd off to such purposes as these

One part of em might be bound apprentices to Masters & other Inferiour officers of Ships who might be obliged to take them Gratis & instruct them alto in their Severall professions as that a Carpender Gunner Sayl maker & the like thereby to give the boys such an Insight into their business as may be able to follow their Masters employm.t when their times are expired —— When they have serv'd their — five years they may be registed into his Majesties service & if there be not employt for them, they may have the liberty of sailing in Merchantmen

They might also be allowd to trade in such Matters as their Chests will hold - not exceeding such a Value) without paying duties like Marchant if they did to the King — (by the way tis pitty better orders are not observ'd in our ports - That there is not some punishm.t

inflicted on the lewd women that haunt those places & for quarter a pound
Saylors Earn their money like horses & spend it like asses) upon the arrival of a
fleet these women flock down to the port towns as to a fair. & thus what a
Saylor has been two or three years acquiring with the hazard of his life in less
than a fortnight is throwen away upon a Wench — another part of the boys
might be employed in our own Manufactures — & such whose innate dullness
renders them — incapable of any thing better may return to the plow

If still we have not employment for all our hands the — fishery
might be thought off — for tis certainly so many idle people drone that
live upon the labours of others, that make us thus abound in poor — I
would be glad to see our hands so taken up that an English serving man
were not to be found — but that lazy office — were wholly resigned to
the more servile French.

What is it has raisd the Dutch to be those high & mighty States but
by employing all their hands — & what employm.t has — been more ben-
=ficial to them than that about our fishery — Have not the fish been
instead of a stable Comodye much more advantagious to them than our
Wool — & why they may not be all this to us! Our Scittuation is much more
convenient — sure if we took the same measures in our trade the Dutch
do in theirs. forreigners encouraged to settle amongst us, & were our
fleets as numerous: We might be — very populous too & then not only
the price of Corn & flesh but — consequently the value of Land must
be vastly raisd — thus I say.

to take off an objection that is frequently made namly that if we have such
plenty of fish we can not consume our flesh & therefore the Country Gent-
=men will never encourage your fishery

That to return to the Schools of these Children shoulds be well Instructed in the principles of their Religion prayers shoulds be read every Morning at their Meeting & this would be a means not only to make our Comonalty more pious but more confirmable to the Established Church being educated in it & not so easily led away by every Enthusiast — out of the private schools thus fixed shoulds be erected a Generall School at some great town in the County Composed of the most promising Laddes of the former as follows

The Justices att their Sessions may appoint some Schools once a quarter att least — When they discernd any boy of extraordinary parts they should mind him down for a Candidate at the first promotion — for once in the year I would have a certain number elected to be translated to the Generall or County School — where should be taught not only Writting & Accots but Navigation fortification & Gunnery &c — Languages & other Sciences by the best Mat-ters of each — Those boys having been half a year probationers & being well observd which way their Genious enclind & they should them bur-ble to that Study & to that alone — When they are thoroughly instructed they may be disposed of as follows — Those who learnd Navigation may be bound to Captains of the Kings Ships or other Commission officers for three years & being thus versd in the Practical part as well as the Theory of Naviga-tion when their terms are expired they may be allowd to serve on board as Reformades receiving Saylors pay but not subject to the Boats mains lash — & as Vacancies happen may be preferd.

Those who have been taught may be admitted of the Regim.t of Engineers to be erected of whom I shall speak — after wards — Those who are versd in the Languages & shoulds be sent to the Universities

To enforce my last proposall I shall offer one consideration (viz) we may reasonably expect that these boys shall in their severall studies prove greater proficients than ever the Nation yet produced for first man to bet him take to that employment which best suits to his Genious & secondly that he which applys himself to one particular science will be a greater Master in it than he whose mind is diverted with various studies though a man of much greater parts & lastly for observable that those men who have nothing to but their ingeneek Industry to depend upon doe often prove the most expert at whatever they apply themselves to/ I hope a proposall which will conduce so much to the honour advantage of the Nation as so many great men in every profession must needs be will not be wholly neglected.

Note that the charge may be less: if there was but one of these Schools in three Counties consisting of 120 boys fourty for each County it might be sufficient for the purposes I aim att, namely the instructing so many ingenious Lads in the liberall arts & the Mathematicks that they may be usefull to their Country

My last proposall is in relation to Engineers of whom we are the most destitute of any nation in Europe — & certainly nothing more be of more moment in carrying on a war than to be furnished with men skill'd in that art/ neither can they of themselves be esteemd dangerous in times of peace/ It would not be amiss therefore if the King had a standing Regim[t] of young fellows who should make that other — feats of Arms their only study, that att the breaking out of a War we need not be att a plunge or att best be beholden to forreigner for Engineers & officers to command our forces

But I foresee an objection that strikes at my whole design Obs all this rate say they we may plow our land Ourselves Which I shall endeavour to answer: first then English footmen might be limited ffrench Scotch may serve as well Again' tis certain half the poor in England have not employm.t for above half the year

And further if the Gentlemen do apprehend a of people for that purpose the Schools are under their Kit — should be in the power of the Justices to retain as many hands as they see necessary when they leave the School (writing reading will not prejudice thought it may advance Religion)

But what I chiefly insist on is this — The greatest part of the lands in England are either in possession of yeomen (persons of small Estates under a hundred pound a year) or in the hands of farmers for Now it will appear that if all these people Children were buried in husbandry they would be more than sufficient to till all the land we have — But tis Observable if a woman or great farmer has six Children four of them shall be employd another way some perhaps are sent to London to stand in a toy shop make a to perfume but not to mention more of these trifling trades from this Root also it springs that we have so many poor substantiall trades there are too many of them & their friends often times are not able to to allow them a sufficient stock — Therefore if no Country man under a — hundred pound a year Estate were allowd to bland his Son Apprentice in town or send him out of the Country without the permission of the Justices we need never want for the plow.

another thing that deserves to be considered in the Wages of poor day labourers in the Country who work still for four pence a week they earn'd they did in Queen Elizt days

But to speak a little of the poorer sort of females they may bear a part in Husbandry as the men & are so in other Countries & in some parts of England also — they may serve at least to look after Cows & Sheep which is the employm.t of a great many Boys.

A little to Explain the foregoing proposals I shall Lay down a short Scheme

First the Counties should be divided into so many parts as there are divisions of Justices.

Each division of Justices may appoint persons of ability to lay out the villages three or four in a parcel according to their bigness to contribute towards a School — these men should inform them what number of Children would be convenient to be sent out of each parcel proportion the Charge to the number that each parish — should send — for example; that town which sends twenty Children should contribute ten pounds those that send thirty fifteen pounds.

Such a Scheme being laid before the Justices a day might be appointed for the Church-Wardens & Overseers of the poor of every parish to attend them to represent any inconveniencies may arise in their respective parishes or to complain if they are unequally Apprs'd & the Justices having considered their Remonstrances made such alterations as they see requisite the severall rates may be confirmed ——

Next the officers of the parishes may proceed to Choose Masters & teachers who should be approvd off by the Justices

Each parish must Contribute proportionable according to the number of Children they send to the building of a School & workhouse And towards the buying Utensils & materials for the Children to work upon — Their work should be sold towards maintaining the School & proportionable dividend made to each parish according to the Charge they have been att — When the boys arrive att twelve years of Age some persons may be appointed att the Charge of the County to find out masters for those that are to go to Sea or work in our own manufactures & every officer of a this as I intimated in my proposall should be obliged to take one Grats for five years.

The Generall School which is to be at the Charge of three Counties & Consist of 120 boys fourty from each County may be erected in such a place as the Justices of severall Shires (Contend) can agree upon Here should be taught the Liberall Sciences together with the whole body of mathematicks as mentioned in my proposall & when they are Compleatly instructed they may be disposd off as there mentioned — There being two fifty Counties the number of boys to be thus taught will be two thousand & Eighty

For Choosing them in the private Schools these directions may be observd — first they should be boys of good natural parts & secondly such as have been pricked down Candidates by the Justices — as I spoke of in the proposall

Every Every Contributing parish should have the benefitt of

having a boy elected in their turns for Instance suppose Henton Clifton & Stamford If the first choice fell upon a Henton boy the next should be made out of Clifton & the next of Langford except Henton has as many more as one of the other towns then two should be sent from thence to one that was sent from Clifton &c & so in proportion.

An

Account of the Meeting of the Clergy at Warrington for the Relief of Clergymens Widows & Children within the Archdeaconry of Chester.

Whereas the Reverend Clergy of the Archdeaconry of Chester are desired to have a yearly Meeting at Warrington on the first Tuesday in June every year then & there to make a Collection for the Widows & Children of such of the poor Clergy, as within the said Archdeaconry at their deaths left their Families in very narrow Circumstances It is thought fit that the following Rules observed for the regulating the said Meeting & distributing the said Charitable Contributions.

1. That on every the first Tuesday in June the said Clergy every one personally appear at the time & place aforesaid if it be possible, or else send their Contributions by the hands of some of their neighboring Clergy

2. That the said Clergy being met pretty early at the time & place aforesd go to the Parish Church where after the Prayers red by the Incumbent

or by one that He shall procure there shall be a sermon tending to the encouragement of this Charitable design, & that the Prayers shall begin at eleaven of the Clock in forenoon. —

3. That in going to and from Church & elsewhere in placing themselves at Dinner, next after the R. Reverend the Bp. (if his Lordship be there) the Preacher the Incumbent shall have precedence, then the Stewards for the year past, & lastly the rest of the Clergy shall dispose themselves in such order as their own prudence & Humility shall direct ---

4. That five Stewards be on the first Tuesday of June every year Chosen by the suffrage of the Clergy there present, two out of Cheshire two out of Lancashire alternately & the fifth out of any place of the Archdeaconry, being in Cheshire & Lancashire alternately which said Stewards shall have discretionary power to dispose of the Contributions as they shall see cause within the Archdeaconry

5. That on every first Tuesday in June the Stewards of the year past shall lay their accounts before the Clergy, shewing how & to whom the said Collections have been disposed & producing Acquittances for the same, if any things remains in their hands it shall be paid imediately into the hands of their successors.

6. If any contest shall arrise among the Stewards about the distribution of Collections, it shall be referd to and determind by the R. Revd. Bp. in whose remance the Stewards shall acquiesce that the new Stewards shall imediately after they are Chosen nominate the preacher for the next Meeting: & also desire two others to be provided with Sermons suitable to the occasion, to wipe happen by the death or

ficknes of the 1st nominated Preacher or some other unavoidable accident.

9. That the new Elected Stewards after declare & appoint what Wine the Clergy shall have at the year following; it is left to their discretion to appoint how many ordinaries shall be provided that the ordinaries shall be plain, & as cheap as may be, for ease of the meaner sort of the Clergy, & to avoid the scandal of excess & luxury.

9. That those of the Clergy, who bring servants with them shall take care of their servants Expences be not thrust into the extraordinarys of the Dinner but what is brought in & Drunk between the Graces before & after Dinner,

That every one pay distinctly for what he calls at other times & places:

And that these things may exactly be observed, the Stewards of the year past shall take account of all the Wine & ale which is brought into the Dining room in the time of Dinner, & from the rest shall warn the house to demand payment of them, who call for any Wine or ale out of that time.

10. That all persons bestow their Charity after such a manner, that no one may know what another pleases to contribute, to the end every mans Charity may be, not of necessity but of a willing mind.

11. That in a publick Register the gross sume given be set down, & the Receit thereof acknowledged by the subscriptions of the hand of the new Elected Stewards.

12. That no publick State matters be discoursed of, nor any thing proposed, but what directly & immediately shall relate to this particular Charitable design.

13. That every one of us encourage all others persons whatsoever (as we have opportunity) to contribute to this good work, if we perceive

them disposed thereunto, & what is thus given shall be put into the collection made the next following first Tuesday of June——

At our first Meeting in 1697 the Contributions amounted to ——— 41—5—0

At our next — in 1698 Comitted to the Stewart ——— 71—4—0

in 1699 ——— 78—0—0

in 1700 ——— 70—9—6

in 1701 I know not exactly what, but I remember it was a sume of the like value

It may not be proper to give an account how these sums have been expended but to satisfie Our Honourable Society to whom I send it) what great occasion there was for Charity of this kind in this I have observed out of the Stewards accounts for the 3 first years (the last) did not get transcribed) that money hath been given by them toward the Relief of 43 distinct Clergymens Widdows & families, & beside those towards putting out 40 Children Apprentices.

Heartily wish the like Methods of Charity were set up in all the remote parts of the Kingdom by the Clergy there & other Charitable Persons who shall think fitt to assist them in it, without which they cannot reasonably expect that poor Clergymen & their families shall be so favorably relieved. cannot look for any great share of Contributions from the Corporation of Clergymens sons since they seldom or perhaps never sent up any such Meetings for their Charitable ends would mightily ease the Corporation of Clergymens boys of

London who have usually Burys enough for what Contributions they receive, nearer home & therefore will be ready (as we have experienced) to encourage those who take care of such objects as are in want at greater distance from you.

An Account of the Religious Society begun in Epworth, in the Isle of Axholm Lincolnshire Feb: 1 An: Dom: 1701/2

Dec: 27 Having found by sad Experience that little or nothing was to be don here towards the Reformation of manners, by ordinary methodes, by reason of the negligence of the officers, who wanr carrage on — & are generally either Mast men or such as publick houses, & notoriously intemperate none after my having preached many sermons on that occasion & read proclamations, abstracts of the Laws & order of the Justices as well as discoursed with the perions particularly & privately of that occasion & given & lent them of Mr. yates Accounts of the Reformation, & other books on that subject, & yet still finding vice & wickedness especially Drunkeness increasing, notwithstanding the terrible Judgments of God most remarkable exused on offenders, no less than fourteen people in about 3 years last passid, having com to untimely Ends in the very act of Drunkeness, & occasioned by it, within a few miles of this place; for those Reasons

as well as for the particular advantage of my self and others, as to our proficiency in piety & virtue, I had an earnest desire for some years to see a Religious Society formd among my people having hopes of assistance from thence in time, to Reform others, which I despaird of being accomplishd by any other Methods.

This I proposd some time since to my Rt Reverend Diocan, who gave me liberty to attempt it.

But when I came to consider the Genius of my people & the great Ignorance carelessness of their souls & notorious vices which were so common among them, I must own I had so little Hopes of the possibility of forming a society here, that it had drooped for some years.

But on receiving the last Packet from this Honorable society (for which I return my most humble Thanks) wch came to hand the 2d of December, & reading over with more attention then formerly, Dr Woodwards Book of the Religious societys, Edit: 7. I observd that passage p: 41. concerning old Rumney in Kent, & finding the Character of those People, too like that of my own, & the ~~Character~~ difficultys there which I met with here which yet were by Gods Blessing at last surmounted, & a society established with good Effect, I began to think that the same might not be impossible here especially having formerly laid the same theme that of this Reverend Clergyman, & resolvd to draw out some of the most sensible & well disposd persons among my Hearers, in order to the founding of such a society.

Feb. ye 17th Accordingly in the name of God, I set about it, & having instructed the most sober & sensible young man amongst my singers with my design,

& sent him & others those Books of Dr Woodward which were sent on the
matter was so order'd that they discourse one another concerning my assistance
it and desired at length came of their own accord to me, & desir'd my assistance
in forming 'em into such a Society - Which I did & having drawn up their Order
the same in substance with those at London, only altering as our Circumstances
did, we met the first time at my own House the 11th of Feb: 1701 - present
& persons besides my self the Rules & Orders were distinctly & deliberately
read over, & I shewd the Reasonableness of every one in particular the
necessity of most of 'em to our eternal Happiness, & the great advantage
of the rest, as to our proficiency in Piety & [illegible] virtue,
desiring any that were present to make their objections if they had ought
to say against any of 'em. Two objected against one of the Orders which
was for Prayer in Familys, where they had any or whenever
they should have any, Mornings & Evenings, which was so universally neglected
that their affairs I know but two Familys at most in the whole Town, out
of 300 - who did before practice it was objected to this, that their affairs
of Husbandry would sometimes unavoidably take 'em off from
Family Prayer in the mornings, by their people being scattered
about their Business I reply'd, that would take up but little time
to repeat the Lords Prayer, & some short Collects. However I contented that
these words (when it can possibly be done) should be called to this order
as for Evenings, they all contented & promised to do it, & likewise to read
a Chapter in their Familys then the Orders were subscribed as they have bin
since by several all others one of 'em the son of an Anabaptist to near twenty besides
several who have been occasionally present at our meetings, which are every

Tortola En: in order to prepare for the Lords day
We have had 8 meetings since we began & the Members of the society promeis'd to continue in my absence they are most of 'em remarkable alterd since we began: they forbear publick Houses unless when their necessary occasions call 'em thither; are much more carefull of their Lives & Conversations, communicate Monthly with great Devotion & appear very zealous for the Glory of God, & the welfare of their own & others souls & often declare that the find much more comfort in this way of living & in their Meetings & Conferences then they could ever have expected & long all in the week till the time coms for their Meeting & love one another & their Minister better than ever.

The Chief of the Town laugh at us, or worse Objecting what is true enough, that most of our Society are mean in considerable men, that those of the next wealth & best figure dont joyn with us, but I like it never the worse, & hope it will be the more visible appear to be from God, who loves to exalt the humble, & & the manner the Instruments are the more Glory will he have, if he pleases to make use of to do any good amongst our neighbors.

I cant say they yet encrease much in Knowledge having bin formerly very Ignoraht, but I verily think they do in [illegible] & Humility, & I hope the other will com by degrees, I having [illegible]ered som of the Books which the Society sent me amongst them in order to assist 'em in Religious conference, to preach one every Lords day on that subject which is to be discourst on at ye next meeting, & which was propos'd the Saterday before.

There are I believe 30 or 40 other sober persons in the Town who would be glad to enter the society: But we are not hasty in admitting 'em till we are very well acquainted with 'em these will make up a considerable Body, & are most of 'em just entring on the Scene of life. Besides this Society, we could get a Charity-School erected amongst us, it would I believe go a great way towards the securing two Generations. There's yet nothing don by Mr W— in that matter, but if there were something to begin with, Subscribd by others, the Inhabitants faithfyll would do pretty considerable themselves, tho I doubt, not otherwise.

I. Every week at set hours, when 2, 3, or more do meet together for this Intent, First to pray to God, Secondly, to read the Holy Scriptures, & discourse upon Religious Matters for their mutual Edification, and Thirdly, to deliberate about the Edification of our neighbour, & the promoting it.

II. Those that do thus meet togethe, are above all things solicitous about the Salvation of their neighbour, yea they make it their business to be Christians not only in name but indeed. At least they should strive rashly to pull out the Mote from the

Eyes of others, not observing the Beam in their own, & lest while they preach to others themselves should become castaways.

II. For this Reason they do not admit every body promiscuously, but if any one desires to be of their Society, it must be done by the Consent of all; & therefore his Piety ought to be known to all, lest a Little Leven should spoil the whole Lump, for they take it for Granted that things will then fall out well, when each of them shall be of that mind, as that it may be affirm'd upon good Grounds, that this is Emanuel that dwells through Faith in the Power of God in the Heart of every one, as in his Temple.

III. Nor do they allow that the Number of their Members should encrease too much, lest this Religious Design should fall with its own weight, or at least be marr'd, Therefore when they have twelve Members they admitt no more. But if God shall stir up more, who shall desire the same Edification with them, they seperate two Members from them, to form a new Society with those that desire it, till that also grows up to the Number of twelve, & so another new Society be form'd out of it.

V. A Society or two being now set up; they think it may be practicable to take in such persons only, in whom there may be hopes, that by such a pious Conversation, they may be brought to real & serious denying of the World: yet not to admitt above 2 or 3 at the most of such Members, of whose solid Piety they are not yet sufficiently apprisd: lest by any unwary Charity towards all it may happen by degrees, that Darkness might begin to get ground.

VI. But if they, whose Conversion to God there may be hopes, shall not blush to devote themselves to Vice & Wickedness & thereby become a scandal to their neighbour: they are no longer looked as a part of the holy Society lest those who are sincere should be drawn to partake either of the Vice or of the scandal

VII. All Debates about the Corruption of Manners which have crept into the Church, of Amending or Reforming the Church Point of Manners, is referr'd to the first Society. The other Societies are contented with their own Edification & if any one knows what will tend to the publick Edification, he discovers it to the first Society, or at least to some Member of the first Society, that so it may be consider'd by all the Members thereof, how it does conduce towards the common Design & may be reduced into Practice.

VIII. But this first Society does in no wise assume any Prerogative to it self: but the Debating about the publick Edification is for this Reason, least one Society should hinder another, & because all are not fitt to be Councellours. Hence it is that this Society is obliged to be carefull to take in such Members alone, as are able to help the Church by their Wisdom & good advice.

IX. They do not take in any Women into these Societies, in order to avoid Scandal & all others abuses the more easily, to which promiscuous Meetings cannot be liable. Women may hear their Husbands at Home, & Girls their Parents: for it is a duty incumbent

upon every Member of these Societies, next to his own soul* to be chiefly Solicitous for those of his Family. And if there be any any one who is a Master of a Family, yet by his grave Conversation he may be very benificial to those amongst whom he lives. tis very necessary that by living Examples men may see what a true Christian is, who still is very hard to meet with.

X. They carry on a Subscription in every Society, towards which every Member contributes each Meeting, according to his Charity & Ability The Money so collected is to be expended no other way than in promoting the Designs of the Societies, or for Reforming the Church

XI Their first care is to set Schools for the Poor, wherein Children (or if need be, Adult Persons) may be instructed in the Fundamentals of Christianity by men of known & approved Piety

XII Their second design is to procure little Practical Treatises from Holland, England, & Germany, &c. to translate them into the Vulgar Tounge print them, & to give or lend them to those who are less Solicitous of their own & others Edification

XIII The Third is to establish a Correspondence with such Societies in England, Germany, &c. that so they may mutually Edify one another: especially since they have learnd that by Keeping up

a Correspondence, as they gain knowledg & experience in Edifying the whole Church: so their wholesome advices will thereby be formed & the better reduced to Practise.

IIII The Fourth is to take Care of the Sick & other Poor, & thereto afford them Spiritual as well as Corporal Helps. When their Stock is Sufficiently large to carry on these pious Designs, they Deliberate of some other proper of disposing of that which remains; The means will not be present, if all things shall be done of God, in God, & thro' God.

(31) to Mr Scheuer of St Gall in Switzerland.

12 May. Reverend Sir The Honorable Society having lately been pleas'd to make me their Secretary in the Room of Mr Chamberlayne, whose other avocations would no longer allow him to serve them in that capacity; it is hereby become my duty to answer your Letter to them Dated from St Gall 2 Kal. Febr. of this present year

They have order'd me to acquaint you that they have the highest esteem & Veneration that can be for you & Mr Hales whom God has made so great instruments of promoting his Glory & the Salvation of so many poor Souls, throughout the Reformed Switz & Grison Churches nor could any thing be more welcom to them, than that Long Letter of Mr Hales (that you mention) giving a most accurate account of your long & troublesome Journey throughout Switzerland, in order to publish their Designs to your Reverend learn'd Clergy & to invite them to that Correspondence, which you & Mr Hales thought necessary to be first offer'd by the Society.

They think it very reasonable that the very Reverend Antistes of Zurich should have an answer to that Letter which he was pleas'd to write to his Correspondent the Lord Bp. of London

concerning them, before they can expect to receive Letters from your
learned Divines. And his Lordship who is a great friend to this Society
had written to the Articles before now) had it not been for the ill
state of his Health & the Exigence of the Publick affairs, which
of necessity must take up his whole Thoughts, now his Pains are
become less Violent, But since his Lordship is in a fair way
of Recovery, they will take care that such a Letter shall be written
to the Articles concerning them, as shall prove to his entire satisfac-
tion.

In the meantime, they think it not amiss to acquaint you that the
Society for propagating the Gospell in Foreign parts established
by the Royal Charter of the King William, was Originally
projected by this Society for Propagating Christian Knowledg whose
Members are all included in that & consequently, you having a Copie
of his late Majesties Charter transmitted to you, do find therein
the Names of those particular persons who compose this Design
of that most Reverend & Honorable Body is to propagate the Gospell
in Foreign parts, by which is chiefly understood, the English
Colonies in America: & therefore this Society has thought them-
selves disengaged from the farther pursuance of this Branch

of their Designs, from the very day that the Great Seal of England was affixed to his Majesties Letters Patents for the Erecting a Particular Society for that purpose. Now Notwithstanding the Foundation of such a new Corporation, on whom was instantly devolved one of the main Branches of this Society Designs: yet this Society remains still distinct from the other, & continues their Meetings, as before, Stated Days for the Carrying on their other Business. This account is given you, to prevent your taking them both to be one Society, & to shew you the necessity there is of Mature Deliberation & advice, before they who do meet here as Private persons, can take upon them to give Publick Credential Letters in a matter of that great importance, as the Reconciling and Uniting the Lutheran & Reformed Churches.

They suppose that before this time you have heard of the great Loss that has happen'd to the whole Protestant Church by the death of our late King WILLIAM of ever Glorious Memory, the most pious Founder of the Society for Propagating the Gospell in Foreign Parts. Nor could this be any Ways retrieved, but by the happy Accession of our gracious Queen ANNE to the

Throne, who has been a very Illustrious Example of Piety & Virtue & true Religion, & under whose auspicious Reign, we have great Reason to hope, that the Church of God will be fully established upon a Foundation so firm as that all its secret or open Enemies shall be never able to undermine or destroy it. An Instance of her Majesties Piety I will here relate in short. Presently upon her Accession to the Crown, she issued out her Royal Proclamation against Vice & Immorality; & not stopping there, she also order'd one of her Secretaries of State to write to the Justices of the Peace in the City of Westminster (where her Majesty resides) to take care that her said Proclamation be put in Speedy & Strict Execution. which hath (Blessed be God) produced a very good Effect. And since then there have been issued forth several good Orders by her Majesties Justices of the Peace in divers Countries of this Kingdom for the same purpose, which (it is thought) will be by all the rest.

I am, Reverend Sir, with all the Sincerity & Respect imaginable

your most faithful
& most humble Servant

By Order of this Society. Humfrey Wanley

P.S. We have received the Letter of the Irish Divines with another from-

the most worthy Mr Hales (to whom I beg you to give my most humble services, tho a stranger to his person) an account of the life of madam Hortensia de Salis, concerning all which, I shall soon (God willing) have the honour to write to him.

Illustrissimi Reverendissimi atqs Generosissimi
Viri, patres ac fratres in Christo Summe Venerabiles.

Prout in universa hominum societate præstantius, jucundius qs nihil est, quàm Mutua inter se concordia et amicitia, quâ seu glutino quodam, quasi in alterum quoddam Corpus Compinguntur mortales Ita in Ecclesia Christi nihil Domino Jesu nostro nihil gloriosius, quàm vinculum illud religionis, quo Fidei ejusdem socii ad mutuam eorum dem in omni virtute ac gratiæ ædificationem inter se connectuntur, sicuti

A

quam unus in omnibus spiritus formet efficit ac
fovet in omnibus iis qui animos suos in obsequio veritatis sanctificarunt 1.
petr. 1. v. 21 flagrantes, Charismata gratia que non uny soli tan
Concessa per exemplum, exhortationes, Consolationes,
orationes et preces, Consilia, auxilia quin est dona Corporalia ita ut ego
se invicem Libenter impertientes ac communicabiles q
sint 1 Tim. 6. v 18 ad multum usum Comodum atq; honore totius Corporis
dispensent atq; in imperiantur. Hoc est decantabile illa Sanctorum Ecclesiarum
et Sanctorum in ea membrorum in his terris militantium Communio qua
nulla inter homines artior et sanctior Conjunctio et Consecratio est ut pote
quam unum Corpus, unus Spiritus, una spes vocationis unus dominus, una
fides, unum baptisma, unus Deus et pater omnium, qui est super omnes et per
omnes in omn[illegible] seu totidem vincula pacis et Charitatis ad Ephes. 4. v. 3.
potentissima adamantina, et indissolubili nexu adstringunt. Hanc sanctissi-
mam Ecclesiarum unionem atq; Communionem nostro ore prok tantum
non silentio. Sopitam, ex pertinaci suo atq; Ecclesiis pernicioso sopore
excire, et in apricum producere, prorsus admirabily Celeritate et instanta
acti studetis vos Viri illustrissimi, Reverendissimi atq; ad hoc divinum
Nullo encomio satis celebrandum studium quum humanissima pietatis
atq; veritatis Ecclesias nostras Helveticas ut ut a vobis alienorum

inter caeteros remotiores, fidei tamen esset Charitatis nexu vobis deditum
conjunctissimas atq; si dicere fas sit Coalitas
et conglutinas possem equidem multis exponere quanta superiori
superiori seculo Ecclesiæ Anglicanæ cum Helvetica inprimis Tigurina
Consuetudo et necessitudo intercesserit quamq; arctam ante cessores mei,
Bullingerus, Gualterus, Lavaterus, aliiq; cum gloriosissimus Martyribus,
Cranmero Cantuariensi duce Episcopo, Hopero Wigorniensi et Glocestrensi
Episcopo sortissimo callenica, et postea Juellio, Johanne Parkhurst et Jacobo
Pilkintono etiam Episcopis, aliisq;, pene innumeris quorum plures

Maria Tyrannice regnante et Cardinale Pole obstetricante Tigurum tanquam
asylum confugerunt, quorumq; amabili presentia sacrata adhuc hospicia et
vana cum voluptate visimus) amicitiam coluerunt extant frequentissi-
ma littera in archivis sive scriniis nostricis publicis, fidei meæ domui commissis,
à magnis illis heroibus ad nostros exarata, aliaq; copiosissima manuscriptorum
Anglicanorum cimelia, quæ ante annos non nullos Reverendissimus Episcopus
Salisburiensis Doctor Burnetus cum summa delectatione rimatus est,
Atq; principes et patronos Anglica gentis non unquam per Tigurum
nostrum facientes non sine admiratione cognoscere solent accessit comer-
cium quod ante nonnulla annorum lustra cum Lincolniacensi

cujus benevolentiam dudum cum adhuc otiosis spectatæ
professionis Theologicæ summâ cum laude exornavit, ergo me singulariem
expertus sum a diu decenio cum Illustrissimi Henrici Lodbrogi, Heroe omne
e[illegible] super gressa, habui frequentissimum . . im præsentiarum longè
majora Ecclesia nostra Tigurina Cæteraq; Ecclesiæ Helveticæ cum quibus
institutum vestrum Viri Illustrissimi atq; Reverendissimi Communicavi, earumq;
suffragio Collegi Sperant incrementa ex Societate vestra Regia authoritate
stabilita de propagando apud Exteros Evangelio, gloriosumq; sibi decernit qd
quod signa habita fuerint quibus institutum vestrum veræ Divinum atq;
Apostolicum comunicetur, quaq; ad ejus participium tam honorifice vocatus
atq; oblato, de illo, literarum Comercio familiarius admittantur -

Exosculantur utrumq; summa reverentia, ac prout Deo Clementissimo suas
laudes canunt quod nonnunquam Clandestinis atq; exulceratis his temporibus
organa sua gratia suscitat iisq; solidæ pietatis ac veritatis propagandæ
animum ardoremq; inspirat, ita gratulantur vestra Illustrissimæ Societati
utpote quam Deus ad ardium hoc pietatis diu Calidis votis expetiit
studium excinspirato inflamarit paroctissimo ut ut in acie Domini
postrema non committendi ut remissior de gloria Dei et Ecclesia ejusdem
salute cura iis exprobrari queat sed potius precibus, auxiliis et Consiliis pro
virili portione eò committendi, ut Communis Ecclesia ac Orthodoxa causa

promoveatur, Contra insidias, quas Communio Romana ei nunquam non struxit et struit, animose et strenue defendatur, foedis erroribus et scandalosis criminibus, quibus hinc inde magis magisque de=foedatur, deo in pro voto iugiter vocato, ut successu optato nos utrinque beare commodaque conatuum nostrum ad universam Christi Ecclesiam deri=vate haud quaquam dedignetur. Igitur virtute vestra vos viri vere Apostolici et credite, laudabili vestro exemplo tenuitates nostras haud parum commotas atque ad vestri imitationem studio

gloriae

Dei incensas, qui ipso nomine debendarum immensarum gratiarum ~~nos~~ reos nos profitemur. Idque nempe decebat magnos Ecclesiae orthodoxae praesules, quibus cum maxime dioeceses commissae sint, ipsi tamen animo Maiore angustiores virtute sua cancellos egressi, et suis fraternitate invigilant et aliena praeterea recipiunt, amplaque mentis et extensissimae charitatis ulnis universam Christi Ecclesiam Complectuntur, providaque sua cura tener=rimaque affectu ad ipsas sub alio caelo, aliud solum, extremas, quippe Africae et Americae oras habitantes prolata. O beatas Ecclesias quibus Deus in eunte hoc seculo detam vigilacibus in custodia suis tu

nobis producentibus. cujus beneficii vivam etiam imaginem Conspeximus
in Generosissimo Barone de Hales viro singularibus virtutibus predito et studijs
cujus Conversatio nihil nisi exemplarem pietatem, candorem,
morumq; haud fucosam Sanctitatem et Concordiam in veritate Jesum Spiritus, inter nos
est et manebit desinceps ingentis edificationis sumiq; desiderij, quia optima
anima, Sanctissimum illum, fidei articulum Communionem Sanctorum quem ore
alij profitentur, oppere nutitiarem demonstrat nosq; suorum solatium partici-
pes reddit editione suis sumptibus plurium libellorum gratis inter pauperiores
distribuendorum, in quibus exercitium vere pietatis christiane docet, nihil pravi
huic auro sororium admisset, nihil Fanatici schismatici, nihil quod arrogan-
tem Spiritualem aut hypocriticam Sanctitatis affectionem sapiat, sed omnia
ad syncerum humilem solidam pietatem componit: Hic est verus pietissimus
quo vos viri illustrissimi atq; Reverendissimi cum Barone vestro nobis Conci-
vissimo, Germanis nostris, medium tenere sape nequiis, et ad vana extrema
prolabi nimium pompas, pulcherime producetis.

Quare plenaq; Ecclesia nostra jucta votum vestrum, certos vivos jam de desig-
narunt, qui nomine cujusq; Ecclesia communicent cum illustrissima vestra
societate, si ad eam vel scribendam vel ei nos scribenti respondendum sit, prævale-
tur tamen ante ingressum in hoc literarium Commercium aliquem typum pacto quem
Commercium illud instituendum, cujus typi hinc constructionem in illustrissima

vestræ Societatis militaris rerum usu prudentiâ, experientia, atq; auctoritate maxima pollentis finem in solidum devolvunt, cuiq; unanimiter subscribunt.

Quod verò Viri Illustrissimi à nobis certiores reddi desideretis quæ sint apud nos societates, quibus studium, quod vos profitemini, curæ cordiq; sit? tametsi mihi haud latent plenisq; Ecclesiæ nostræ nihil deesse quod ad propagationem veritatis et in vita sanctitatis conducit ut præter salutarium executionem, qua quandoq; remissior justo vix quicquam desiderati queat; loquetur tamen proxime una quæq; Ecclesia pro se, paucis nunc exponam, quæ Societates huc spectantes celebrentur apud nos in Ecclesia Figurinâ.

Est primo Coetus, qui vulgatâ nobis voce dicitur Examinatorum qui ex quatuor politicis duobus primariis senatoribus, bonisq; ducentum virum non parœciarum pastoribus et professoribus canonicis omnibus Eligitur. Ejusq; Magistratus in causis Ecclesiasticis supremus, cui cura Ecclesiarum Figurinæ ditionis et vicinarum provinciarum, quæ communi aliquot Helvetiorum imperio parent omnium credita est: Hic de rebus Ecclesiæ omnibus deliberat solus, nisi ubi inciderint graviores momenti causa cum proficuis atq; ecclesiarum gravamine quo tunc ad cet. Magistratum deferuntur: Hoc omnes convocat, cathedraq; præsidet, ad quem omnes causæ Ecclesiasticæ potissimum referuntur qui tamen Cathedræ in consultis nihil Ecclesiæ nomine agit, vel scribit. Inopia Ecclesiarum hic patria-

rum sive exteranum variis remediis subleuatur tum ex comitis publicis Magistratu
tum ex redditibus Canonicorum qui suos reditus, prebendas, fundos et jura. Cetera, que ad
prepositura salutem, dignitatemq; spectant, quibusq; preest prepositus vel reditum
oxconomus, qui ex eodem collegio vel archidiacon est vel professor, ipsimet tuentur,
tum etiam ex collectis extraordinariis tum publicis quam privatis Unde a duodecim
tot centena milia fluxerunt in subsidium atq; solatium exulum ex Gallia
Pedemontii Palatinatu Laborantium ob damnatorum ad triremes, aliarumq; Ecclesiarum
fame extructarum quam extruendarum et sustentandarum in vallibus Waldensi-
um et Germania vicina atq; remotiore.

Alia societas que huc spectat est forum Censorium, in quo Censores publici
omnium rerum cives morum disciplinam cognitionem animadversionemq; habent
inquirunt enim quid contra honestatem publicam legesq; vestiarias economi-
cas, vel luxu, vel alea, vel ludis, vel turpibus quibus vel aliis obscenitatibus ex
civitate ejiciendis impingatur quodq; si quis modo domi suo intra Lares pec-
tralia erga uxorem liberos, erga servos, erga propinquos, necessarios vicinos
gerat unde victus et amictus quis opum usus, quis abusus, quis locus et mensa.

Huic accedit Diacasterium sive forum matrimoniale mixtum ex politicis et
Ecclesiasticis, quod et Consistorium generale audit in quo non tantum Causa matrimo-
niales tractantur, sed insuper disciplina Ecclesiastica exercetur contra scandalosos
anticipatores, captatores, adulteros, blasphemos, ebriosos, calumniatores, remesq;

litigantes ac similes farina homines. Ut vero haec duo fora partibus sui officii rite defungantur, Convocatur de trimestri in trimestre spatium seu genuinum Collegium cui inter sunt utriusq; fori praesides cum nonnullis membris, et quatuor paraeciarum pastores cum archidiacono, totiq; Collegio praeest Antistes, qui ministerii urbici nomine proponit, quid circa mores emendandum atq; corrigendum desideretur, ne labes contagii instar latius serpat, legis metuis exhortationibus ut quivis suo loco officium demandatum fideliter praestet extimulant.

Restat ut verbo aliquid de Synodis nostris semestribus addam. convocat Synodus Figurina ex membris plus quam ter centenis eamq; moderatur suo praesidio Antecessor, inquiritur in ea omnium membrorum studia inuestigatur, mores doctrinam instauratur singulorum Censura, ac in delinquentes pro ratione delicti quod aequum est statuitur: Gravamina Ecclesiarum audiuntur, dirimuntur, et si quid gravius accidat quam ut in solenni hoc conventu tollatur, id delegatis ex magistratu in Synodo praesentibus, inter nos quos semper sunt alter Consul aliiq; primarii senatores, enixe commendatur ad magistratum vel minorem vel majorem deferendum, qui is pro sua qua pollet authoritate, morbo vel vulneri Ecclesiae tempestive medeatur: praecipue vero severissimis exhortationibus universo Ministerio inculcantur visitationes domesticae atq; tam publicae quam privatae, prout catechetici cursus quovis anno recurrente in urbe

bis in astro semel et   et dialogistice et exegetice cum Juventute absolvi debet, sed vos, Viri Illustrissimi, Reverendissimi nimium moratus sum; Colophonis loco effundo me in calidissima vota, supplex factus Deo optimo Maximo, aeterna ut sit Ecclesia vestra Britannica, Religio inviolata, societas vestra illibata, patres incolumes, laborum necessitas tarda, Consilia benedicta, et Communionis Sanctorum, hoc diplomate aeu successoris nexus, magis magisque adstrictus. Valete Viri Illustrissimi Reverendissimi bonique Consulite hoc quicquid est Responsi.

Ecclesiae Tigurinae Bernensis
Basileensis Scaphusiensis Glaronensis,
Abbati-Cellana – St. Gallensis
horumque nomine
Antonius Klinglerus SS
Theol. Doctor Antistes Tigurinus.

Viri Illustrissimi, Reverendissimi, Generosissimi, Patres ac
Fratres in Christo plurimum suspiciendi.

Quamvis meritò vereamur ne in luctu illo et publico in quo nunc versamini Viri Illustr. et Reverendiss. Regni et Ecclesiae vestrae luctu, vel importunius loquamur recens ~~est~~ et adhuc hians gravissimum vulnus tractando potius exasperemus quàm leniamus; Non possumus tamen nobis temperare, quin funesto Eheu! atque lamentabili, qui aures nostras perculit nuncio accepto de acerbissimo, beato tamen Regis vestri Guilielmi sine exemplo Maximi atque gloriosissimi fato, ad vos Viri Amplissimi Illustriss. Reverendiss. gemebundi accurramus, ut si dolorem vestrum justissimum, quem maximum esse non dubitamus mitigare non possumus, saltem lachrymas nostras vestris commisceamus vobis tenerrimo affectu condoleamus et verè fraternam et intimam [illegible] nostram vobis sensis contestemur. Et sane cujus animus tam ferreus esse potest qui tanti Regis Regumque corona Caelum exspiratum in consistente aetate calidissimis lachrymis non complorat? Quis luctuosissimam illam, quam fecistis jacturam animo reputare queat, qui in suspiria et gemitus non erumpat manumque Dei gravissimam percutientem non praesentiscat? Commovendum quo dolore viscera nostra! verba desunt rebus immensis nec se animus explicare potest ingenti maerore circumfusus ac debilitatus! O dura fata, O fallaces! spes

et rerum vicissitudines! Dole nunc et ingemisce ô Magna Brittannia veluti parturiens die, noctuque orba nunc tu es et solitaria quia Corona gloriae de capite tuo decidit, lumen tuum obtenebratum est, lucerna tua extincta, et sol tuus occidit! Vae seculo cum luminaria percutiuntur, quia signum malum est generationibus! Quis exsurget tibi hoc tempore in locum ejus? Quis feret gloriam instrumentorum ejus, pharetram et arcum ejus? Cur igitur non indoleremus conjunctissimorum in Christo fratrum malis, quae novimus et quotidie experimur, tam seriis et tam intime, nostris commoveri et affici? Cur non juxta vobiscum Viri Illustrissimi Reverendissimi lamentaremur patriae pericula et imminentes undique judiciorum Dei prodromos, quorum ordinem solennem plerumque ingrediuntur etiam hujus modi syderum occasus?

Verum non haec nobis est, licet meritissima, tantum Regem deflendi sensusque nostros sympatheticos vestris sociandi ratio. Jactura haec vestra non privata est sed publica et communis, quae non Brittaniam solam vestram, sed cunctas protestantes, cis et transmarinas Ecclesias, imo universum Europaeum orbem cujus tamen post Deum praesidium atque refugium summumque decus fuit et ornamentum, affligit.

Habet quod lugeat Ecclesia et Respublica, tanta munimenta atque fulcimenta, qualia Deus non nisi rarius mundo subducit; amisit suum tutatorem Brittania, suum propugnatorem Belgica, suum imperatorem exercitus, suum defensorem fides, suum pacis bellique arbitrum omnis Europa, suum vindicem cuncti ob religionem exules,

oppressi putantur! occidit æterna et caliginosa nocte splendidissimum simul ac
benignissimum si quod aliud orbem collustravit afflavitque sidus, quod vel sola
Nominis umbra Ecclesiam atque Rempublicam recreavit! Cecidit Heros supra omnes
omnium retro ætatum Augustus, quem veneratus est Anglus amavit Batavus coluit
Germanus, adoravit propemodum Helvetius ac ipse suspexit ringens renitensque
Gallus, qui hodie usurpare dicitur memorandam vocem Metelli Macedonici, cum
esset nunciata mors Scipionis Æmiliani, cum quo vivente civiles inimicitias
exercerat, ita modo filios suos amplissimis aliis honoribus cohortatus esse fertur.
Ite filii, celebrate exequias, nunquam majoris civis funus videbitis! occubuit
præcipitata morte princeps in cujus unius fortitudine, tot gentes, tot populi,
tot sperantes animæ, salutem libertatem, spes, [redacted]que suas, repositas
arbitrabantur. Non indignemur sævæ ac [redacted], quæ Dei jussu est exsequuta,
at indignemur peccatis nostris, quibus Deus ad iram provocatus, justus ipse
scelerum vindex et ultor, nos beneficiorum in nos collatorum indignos contemtores, regis tanti jactura punivit atque gloria Deo tributa id unice atque enixissime deprecemur, ne commune totiusque omnis Europæ, omnis Ecclesiæ
bustum sequatur hunc casum Regum, isque præsagus sit maximarum calamitatum et funestissimi in Ecclesia et Republica naufragii: ut enim sub talis
divino judicio Regiis hisque columnis, Ducibus atque gubernatoribus civitatum
populorumque ruinam, tenebras, errores, sublata dissipationes, clades, naufragia,

animi corporisq; interitum ut plurimum sequi, rebus et experiundo est Christiana
sed malia omnia Deus averstat, nec perficiat augurio, quo sunt in tristi multorum animo!
Eandem ardentissimis precibus orremus ut eum Ecclesia Reipublica infelicitatem nimis
acte vulnus clementer obliget, tum vos viros Illustriss. atq; Reverendiss. Spiritus sui
sancti gratia atq; solatio erigat, Reginam proprimis vestram serenissimam cui
Guilelmus Magnus decedens Lampada Sceptrumq; tradidit sua virtute ita instru-
-at ut in defuncti Herois decus et gloriam feliciter absurgat; omnia prostrata
instauret, luctus nostros atq; aegritudines abstergat, omnemq; pene Europaeum orbem
tot malis horrum, tot incendii ac Gallici furoris vestigiis vastatum atq; horridum
in pristinam lucem, pacem et securitatem asserat, quo in summam spectam
denuo vindex libertatis, fraenum tyrannidis, terror potentissimi hostis, Christiani
orbis propugnaculum, asylum Religionis et veluti statera ad quam rerum maximarum
et Consiliorum momenta exigantur. Simul etiam vobis Viri Illustrissimi Reverendis-
-simi Ecclesias nostros, quo vinculo devotioni Conglutinari vobis gestit, tumore
commendamus; et ut per Dei gratiam vobis prospera et laeta omnia eveniant, ex
imis animi penetralibus. Ita vovent

Tigurii Helvet: 22 Aprilis. Ecclesiae Helveticae
1702. harumq; nomine
Antonius Klingleruss II.
Antistes Tiguring

A Copy of the Revd. Mr. Geo. Keith's Letter to Mr. Hutton Minister of Stamford advising him how to deal with the

Quakers.

Reverend Sr

Edburton in Sussex 10th. Aug: 1708.

In compliance with yr. desire to send you some Instructions as to the most proper Methods of dealing with the Hearing Quakers in order to their Conversion, I send you such as I think the most proper in what follow.

I. To procure the Books of their Authors, of greatest Note, such as the great Mystery of the great Whore unfolded by Geo. Fox printed at London Anno: 1659. Edward Burroughs Folio printed at London 1672. Francis Howgel's Folio printed at London 1706. Isaac Penington's Folio printed at London 1681. Willm. Penn's and Geo. Whitehead's Christian Quaker in folio, printed at London 1674. Sam. Fisher's folio, Willm. Bailey's works collected in a large Quarto. These Books with many others to the value of Ten pounds, I suppose you will find lodged in the Library of Christ Church Colledge in Oxford, for Dr. Aldritch procured them from Mr. Bugg, and paid him Ten pounds for them, as Mr. Bugg himself informed me where. I suppose also you will find Willm. Smith's folio, G. Fox's Battle dore &c.

II.

II. Because it would require too much labour to read over these folios, to make yo.r search the more easie, you will do well to procure, the several Books wrote of late years to detect the Quakers vile Errors by fair Quotations, faithfully collected out of their Books, such as the Snake in the Grass, and the same Author's Answer to G. Whitehead's Antidote, and to Wm. Penn's primitive Christianity, and his Answer to Fugnis flagellatus, all in 3. Octavos bound in Leather and Sold by Geo. Strahan at the Golden Ball in Cornhil London. Also my five Narratives, or w.ch of them you can procure for some or most of them are out of Print. But especially enquire for the first, 3. & 4.th Narrative, but if you can have them all it would do well, you may enquire for them at Mr. Aylmer's Bookseller at the three Pigeons in Cornhil London, also from the same Bookseller my Answer to Wm. Barclay's Apology, and Get Wm. Barclay's Apologie, which I suppose you will find lodged in the Library of Christ Church Colledge abovementioned, also the Fugnis flagellatus — procure also Mr. Buggs 4. parts in folio ags.t the Quakers they are Sold at the Kings head, at the Crown, or at the Green Dragon in Pauls Church Yard in London, and what other Quaker Books you want you may probably find them at Tarie Soul's Shop in White Hart Court by Grace Church

Grace Church Street London, for he sells all sorts of Quaker Books, also procure Mr. Edward Cotson's late books against the Quakers, ~~Quaker~~ particularly that called Quakers no Protestant Dissenters, and his late Book printed 1708. Quakerism dissected I suppose you may be acquainted with him, he is Rector of Westcot Barton in Oxfordshire and is a worthy Man and Solid Writer and faithful Quoter of the Quakers books, and Detector of their horrid Blasphemies.

III. When you deal with any Quakers in order to their Conversion it is to no purpose to recite to them any Quotations, as you find them in the books published against them, for they will say they are all Lies, but the only method in that case is to shew them their Blasphemies out of their own Books. I forgot to mention to you Will.m Penn's Sandy foundation, but if you be acquainted with Mr. Cockson, you can have it of him.

IV. The Quakers will scarcely own any principle of Doctrine contrary to the Xtian Faith, though the whole body of Quakerism is no other but a contradiction to it in all the parts thereof, only they are bold enough still to deny both Baptism and the Lords Supper as outwardly administred, which are the only things you can fix upon them by their own consent, for in all other points they are learnd to Jugle and Equivocate.

V. If you have any opportunity to have discourse with any of them, be sure you have some Judicious Persons to

be

be Witnesses to what passes betwixt you & them, otherwise they will grossly misrepresent you

VI. If you can procure Isaac Pennington's folio I will here direct you to two several Passages in that book wch you can read at large, and whereby you will find that the Quakers make no Acct at all of the Doctrine of Xt's birth, Preaching, Holy living Dying, Rising, and Ascending &c.a For he plainly affirms that the new Ministry which God hath sent (meaning that of the Quakers) is not to preach over that Doctrine but only to point to the Principle of Life as he calls it i. e. the Light within, the 1st passage you will find in his folio part 2d pag. 253. the second Passage to ye same effect, you will find in the 2d part pag. 270. pray read the Pages quite thro', and you will find enough to convince any sober man that the Quakers make no Acct of the Xtian Faith, but have rejected it by whole Sale, I could also quote Passages to you how they make faith in a Christ without Men contrary to Scripture particularly to Deut. 30. and Rom. 10. this is a little Book of Geo. Whitehead's, he call's Truth

defending

defending the Quakers Pag. 65 I have the same book with many others, but I cannot part with them ___ because they are my great vouchers to the Truth of my Quotations, which yet the Quakers have impudence to say are generally false.

Thus Revd. Sr I have given you the best advice that offers at present to my thoughts, I pray God bless yor Endeavours. If you have any success in them, I shall be glad to hear of it. If you please to write to me, direct to me to be sent to Edburton in Sussex by Steyning. I rem.

Yor Affectionate Brr.

George Keith.

219. To Mr Newman

Sir

Because I can't wayt on the Gentlemen of the Comm.^a this Evening, I send you here a short Catalogue of such Latin Authors as have in the main a good Latin Stile & at the same time favour more of Principles relating to the advancement of Piety and Religion: The greater part may whilst they furnish the memory wth good words for framing a Latin Oration, furnish the Heart also with Plenty of matter for furthering Edification; & the substantial Ideas the faculties of the Soul receive thereby, will prove the more lasting, by how much the sooner they are stamped upon the mind. 'Tis one of the epidemical distemp.^rs of Schools which makes^ms believe we can't learn Latin but from Heathenish Authors; whereas a Xtian's Stile should savour as well of a Christian temper as his whole Life & Conduct. There are some of our Faculties which are more active in our age than in another, and therefore ought to be garded accordingly against the Corruptions Incident to that Age. Memory & Imagination are most vigorous in Children and young men & what Impressions they take in, are mostly received by thes Two Faculties, & which for that reason should be carefully secured from the Pollutions thes Faculties are receptive of. If this be neglected, & young Men suffer'd to run through all the fabulous fictions & wild rambles of Heathenish Authors, it will at last disorder

their

their Tast to such a degree, that they will disdain the most plain and Sacred Truths of the Gospel & hardly will any thing go down with them but what is Serv'd up in a Heathenish dress. I am glad that such a good Project be put into Motion at last; but I fear it will meet with great Contradiction from Such Mas and Governrs of Schools as are grown old in Prejudices & Popular Mistakes received by Tradition from their Fathers. So I remaine my very humble Service to ye Gentlemen of the Commee.

Strand March ye 19th 1711.

Sir Yor Humble Servt
Bochm

A Catalogue of some Xtian Latin Authors

Lactantius.
Prudentius.
Sedulius.
Buchanani Psalterium.
Minutius Felix.
Erasmi Enchiridion Militis Christiani.
——— " Paraphrasis in Novum Testamentum ———
——— " Ratio Veræ Theologiæ.
——— " De Civilate Morum.
——— " De Preparatione ad Mortem.
Kempesius de imitando Christo per Castalionem.

Castalionis Bibliorum Versio.
Sulpicius Severus.
Hugonis Pia Desideria, vel Poemata Sacra,
Arndtius de Vero Christianismo
Rosai Virgilius Evangelisans.
Joannis Pici Mirandulani Principis Opuscula quandam
Aconcii Stratagemata Satanæ
Mureti Orationis & Epist.
Manutii Epistolæ.
Enchiridion Precum.
Grotius de Veritate Religionis Christianæ.

Rebound 1935.